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ARTICLE I.

The History of Vandalia. Containing the ancient and present State of the Country of Mecklenburg; its Revolutions under the Vandals, the Venedi, and the Saxons; with the Succession and memorable Actions of its Sovereigns. By Thomas Nugent, LL. D. Vol. I. Pr. 1l. 1s. Nourse.

THAT the actions of a people's ancestors may be transmitted without the use of letters, is evident from the histories of the Celtes, the Peruvians, and the Mexicans. The human genius is fruitful in expedients, and the two American nations we have mentioned probably outdid both the Egyptians and the Chinese in invention, and in all the arts of speaking to the eyes. The northern nations account for their high antiquities in a very rational manner by means of their bards, who preserved the histories of their great men, and repeated them on solemn occasions. Somewhat of the marvellous, it is true, might mingle with their poetical effusions; but there is no reason to doubt of their having been faithful to the names of persons and places, to principal events, and to the great lines of history. Those bardships sometimes were hereditary in a family; they were oftener appointed by the king or leader of a country; and their chief recommendation was the strength of their memory and lungs; the former enabling them to retain, and the latter to repeat, the compositions of their predecessors.

It is proper here to observe, that a people might not have the use of letters, and yet have written histories. Every one knows how rare it was to find, before the thirteenth century, an European nobleman who could read or write. Learning was then engrossed by the ecclesiastics, and some of them have given us histories in elegant Latin, witness William of Malmshury and Saxo Grammaticus, who both of them lived in the depth of monkish ignorance. At the time when our pious Saxon kings could do no more than put their mark instead of

their names, their clergy were compiling the Saxon chronicle, one of the most authentic monuments of dark antiquity. Having said thus much in favour of historical records, we must still be of our former opinion (see vol. XIII. p. 313), that a history built upon traditionary and monumental knowledge alone, must be destitute of precision and regularity, and that when these appear, they proceed from the arrangement given by the compiler; so that his judgment stamps them with a greater or less degree of credibility.

Dr. Nugent, the author of the History under our consideration, has had the advantage of compiling his work, not from traditionary tales, to which he is so candid as to give but little credit, but from antient records and authentic monuments, with which he has been abundantly supplied by the Baron de Dewitz, late minister from the dukes of Mecklenburgh: and it is doing the author no more than justice to acknowledge, that he has been very fair, judicious, and full, in the use he has made of the vast variety of materials that lay before him. In the beginning of the first book, which treats of the Vandals, he frankly acknowledges, that all we know of those antient people, is to be found in the annals of their enemies. Our author thinks that they were a tribe of the Suevi in Germany; that they inhabited the southern coast of the Baltick, and possessed the whole country between the Elbe and the Vistula. We have the following curious account of the government of the Vandals from our author.

‘ The form of government of the antient Germans, and consequently of the Vandals, is difficult to ascertain. The Roman historians however inform us, that all the barbarous nations had their kings. But whoever will consider the strong attachment the Germans had to liberty, will be inclined to think that they lived under a mixed government, partly democratical and partly aristocratical.

‘ The Germans were certainly a free people, and had no slaves or vassals, but those who were taken in war, or lost their freedom by gaming, to which they were excessively addicted; these, however, were soon after capable of being called lassen, or freedmen. If any dispute arose in families, it was submitted to the decision of the oldest or the most respectable of the tribe, who, on account of his age or seniority, was called Grau; from whence, by corruption, came the name of Graaf or Count. The office of a judge was held in such esteem among them, as to be generally conferred on persons of the highest rank. In foreign war they chose a leader from amongst their own body, one most esteemed for his courage and bravery: him they called a Heerzog or Hertzog, i. e. a leader of an army. But these held

held their posts no longer than the disputes or wars continued, and during that time they were called the Vorsten or Fursten, that is, Princes. The sons and posterity of these princes were distinguished by the name of Edeling or Edle, that is, Nobles. If the father and son had been often invested with these dignities, they imagined that the grand-children and great-grand-children would not degenerate from their ancestors; and accordingly they elected them to the supreme command. This gave occasion to the preference or pre-eminence of families; and the posterity of Counts and Dukes (or Grafen and Hertzog) called Edeling, were possessed of more consideration and esteem than the common Freylinger or Freemen. From such consideration or authority it came to pass, that in the choosing of their princes they did not easily depart from that particular family, who thereby acquired a kind of right (*jus quæsitum*) to the inheritance or succession of a post or office. This gradually gave rise to an aristocracy, as scarce any were elected to the supreme command but the son of a Graaf or Hertzog. These were possessed of very great power, since every body was obliged to submit to their decisions, unless they happened to be manifestly contrary to justice, or to the public welfare. Still the people retained a considerable share of power or authority; and of this there are said to be remarkable instances, particularly of Hertzogs put to death by the armies for their bad administration. If the people whom the duke led out to war were very numerous, or one person had the command over several tribes or clans, the commander then had the title of King, especially after the Christian æra; or was stiled such by the enemy, particularly by the Romans. But he did not enjoy that title or power longer than the war continued. Hence we are apt to believe that the kings of the Vandals can be considered no otherwise in the beginning than as the chosen heads of the nation, whose right or authority originally was no greater than that of the rest of their countrymen; though by the choice of the people they became Graafs in time of peace, and in the field Hertzogs or Koningen. And it is not at all unlikely that the first (Furst) Prince had deserved so well of the people, that in the subsequent elections they gave a preference to his family.

* It is therefore most probable that the government which at first obtained among the several tribes of the Germans was a democracy. So long as they were not confined in their own country, but had sufficient space for hunting and grazing, they had no desire or ambition to invade their neighbours, or to go in search of other lands or habitations. In the beginning every pagus (gau) or village was a separate tribe, quite independent

of the rest; though, in regard to foreign powers or states, they seem to have formed one joint body, for their mutual defence. It may be presumed that from the first pagus of the Heruli arose more colonies than from any other, since they are said to have spread from Werle, not far from Gustrow, southward as far as Brandenburg. Their disputes with one another during this period were referred, as we have already observed, to the determination of one of their graafs or elders; and in their wars which were only between tribe and tribe, village and village, they chose sometimes one and sometimes another Hertzog or general, who perhaps had no incentive of ambition to desire a long or frequent exercise of power; but as soon as he had avenged the injury, returned again to his flock and herds, or to his favourite chace. Hence it is that in those times we meet with few accounts of any German princes, and none of the Vandals, except those of dubious authority, mentioned by modern writers. For the Germans acknowledge they have long since forgot the songs of their antient bards; and it is great pity that the old collection of those ballads, made by order of Charles the Great, has been lost by the injury of time.

But when the sons of the Graafs and Hertzogs began to partake of the authority and reputation of their parents, and those offices, by long continuance, were increased in duration and advantages; by degrees a kind of aristocracy began to be mixed with the democracy. This administration prevailed a little before and after the birth of Christ, and comprehended a space of about 600 or 800 years. For it may reasonably be conjectured, that when those people began to multiply and extend their frontiers, they had more domestic quarrels, and were more frequently involved in war with their neighbours; so that, as their numbers increased, they had often occasion to chuse their Graafs and Hertzogs: but this frequent election being productive of some confusion, these offices began to be conferred on them for a certain time, if not for life. The latter appears to be more consistent with the sincerity of the Germans, who were not so jealous of their fursten or rulers, and indeed had no such reason to mistrust them as the Greeks and Romans. It may be presumed that about this time the united tribes of the Vandals, when they had any wars or quarrels with potent nations, as with the Cimbri and Saxons, conferred the name of King upon their chief or Hertzog: and since the Hertzogs were chosen from among the Graafs, it may be supposed that both these dignities were invested in the same person; so that he who commanded the armies against a foreign enemy, had likewise the decision of domestic disputes or causes. Thus in the same office or dignity the son succeeded the father, or even brothers

brothers or cousins succeeded each other, not by hereditary right, but by the free choice of the people; to obtain which they endeavoured to distinguish themselves by signal exploits. Hence it is that in this period we hear of several men of renown, both in the civil and military administrations. And these are the princes and kings mentioned in the first genealogical table, of whom we intend to give some account in this history.'

Dr. Nugent then treats of the kings of the Vandals, from Anthyrius I. in the year 323 before Christ, to the division of that kingdom under Corfico and Godegesilus, in the year of Christ 407. Anthyrius is supposed to be cotemporary with Alexander the Great, and to have founded the cities of Mecklenburg, Butzow, Werle, Rhene, Kiffin, (now Rostock) and Stargard; and our author thinks, that it is therefore most probable that this prince endeavoured to signalize his name by the arts of peace. He has also embellished the history of this Anthyrius from the marvellous accounts of the country, with a noble exploit he performed in Alexander the Great's service, in rescuing his favourite horse Bucephalus out of the hands of the barbarians. We shall only observe by the bye, that the doctor lays no great stress on any other accounts of the Vandalic princes, than such as are supported by the authority of Greek or Roman historians. He very justly rejects the early subjection of the Vandals to the Danes, a story taken from Saxo Grammaticus, whose history, says he, at least the earliest part of it, is compiled from old songs and fabulous legends. His remarks upon the story of Anthyrius and his wife Symbulla, who was afterwards deified under the name of the goddess Siva, are extremely candid; and he agrees with Mr. Beehr, that such a family as that of Mecklenburg, instead of having any need to embellish their original by a fabulous descent from a subordinate commander in Alexander's army, would reflect a lustre on the great Macedonian himself, were he to be ranked among their progenitors. The doctor then presents us with some very judicious etymologies and conjectures upon the antiquities, family, and arms of Mecklenburg; but for particulars we must refer our readers to the work itself.

The doctor proceeds in a regular detail of the kings of the Vandals from father to son, but keeps as clear of the marvellous, or improbable, as the nature of his undertaking would admit of, and omits no opportunity of fortifying his narrative from medallic history, or Greek or Roman authors. We cannot help observing, that when traditionary knowledge is enlightened by a ray of classical authority, a measure of credibility arises to it even in the facts, where such authorities are silent. The account of the antient Vandals, from the time of the emperors Marcus Aurelius and Lucius Verus, is firm, well connected,

needed, and instructive to all lovers of history; and the reader perhaps will be amazed at the many undoubted medallie and inscriptive monuments which the doctor has been able to collect, as the evidences for his work. The race of the Vandals was not confined to one country: they extended their sovereignty to Gaul, Spain, and Burgundy.—The fourth chapter treats of the kings of the Vandals in Africa, where their power arose to so amazing a height as to rival that of Carthage and Rome. The founder of this state was Genferic, who lived about the year 428. This prince was invited to Africa by Boniface, the Roman proconsul there, who had made Valentinian the Third's famous general *Ætius* his enemy; but the innocence of Boniface being proved at the imperial court, and himself taken into favour, he would gladly have persuaded Genferic, when it was too late, to evacuate Africa, of which he had then conquered the greatest part. Boniface endeavoured to drive him out; but was himself defeated and shut up in Hippo, about three months before the death of the famous St. Austin, bishop of that city. The besiegers at first were unsuccessful, but they afterwards took and burnt down that city. Genferic, after this, made peace with the Romans. 'Genferic, says our author, four years after, that is, in 439, seeing the Romans engaged in a war with the Goths, embraced this opportunity to surprize the city of Carthage on the 23d of October; by the taking of which place the Vandals remained masters of the Proconsularis, Byzacene, Getulia, and part of Numidia. Thus that famous city was subdued by the Vandals, after it had been under the dominion of the Romans (with whom it had once contended for empire) 585 years. The reduction of Carthage occasioned a great alarm in Italy, and the governor of Rome was ordered to put that capital in a posture of defence. At the same time the Vandals extended themselves, almost without resistance, throughout Africa. In the month of June, Genferic, desirous of accustoming his subjects to naval expeditions, invaded Sicily, and meeting with little or no opposition, after ravaging the open country, laid siege to Palermo; but not being able to reduce that city, he returned to Africa with an immense booty, and a prodigious number of captives. The Vandals being now become formidable to both empires, Theodosius resolved to succour Valentinian against so powerful an enemy. With this view he equipped a fleet, which served for no other purpose than to create an immense expence; for Genferic pretending to be desirous of an accommodation, the Roman generals waited, during the negociation, on the coast of Sicily, till the season for acting was elapsed. In the mean time the Vandals not only subdued a part of the island of Sicily, but likewise made themselves

selves masters of Sardinia and Corsica, and obtained as great a sway as the antient Carthaginians over all the Mediterranean.

' But the Huns having now broke into Thrace and Illyricum, Theodosius was obliged to recal his troops, and Valentinian to conclude a peace with Genferic, who obtained a cession of all the provinces he had subdued in Africa. These were, Getulia, with a part of Numidia, and the two provinces Byzacene and Abaritana, which Genferic kept for himself; he also divided two more, viz. Zeugitana and Proconsularis, among his troops. On this occasion he not only seized the rights of sovereignty, with the usual revenue, but also deprived the antient subjects of part of their lands. This manner of treating the conquered provinces was likewise practised by the Goths, and appears to have been agreeable to the constitution of all the northern nations. By this it was settled, that their kings should have one-third of the country; another should be ceded to the soldiery; and the last to the *glebæ adscripti*, or peasants. The above distribution of lands in Africa was known by the name of *Sortes Vandalicæ*. The part belonging to the king was called his patrimony or domain; that which fell to the soldiery was exempt from taxes, being assigned in payment of military services; and the last, which remained in the hands of the conquered, was loaded with heavy impositions. The genius of the Vandal nation shewed itself also in the dismantling of the African towns, as they chose rather to trust to their own valour for the defence of the country, than to the cowardly resource of walls and fortifications. Another view they might have, was, that the inhabitants well affected to the Romans should have no strong hold to depend upon; nor the imperial troops, if ever they attempted to recover the lost provinces, should have any hopes of seizing a fortress, and maintaining their ground by the aid of retrenchments. This was then reckoned a very wise step; but it afterwards met with a general disapprobation, when Belisarius landed in Africa, and seized all the towns of that defenceless province. And thus it is that the vulgar are apt to judge of measures; changing their opinion of them according to the different success with which they are attended.'

The reader, in the above description, may easily trace the origin of the feudal constitutions in France and England, and indeed all over Europe. However the northern nations might have been distinguished or subdivided into tribes, yet nothing seems more certain than that all of them agreed as to one mode of partition of conquered territory; and that which is here described differs very little, or nothing, from the arrangements of the Anglo-Saxons on the like occasions.

The second book of this history treats of the kingdom of the Venedi, who took possession of the territories abandoned by the Vandals along the Baltic and the Obotrites; which migration of the Venedi, according to our author, constitutes a memorable æra in the history of the northern nations. The Venedi were, it seems, the antient Slavi, a nation of Sarmatia Europæa, which comprehended all the countries from the Tanais to the Vistula; and the expedition of the Anglo-Saxons into Britain, in 449, contributed greatly to their settlement in their new habitations. The doctor gives us a curious account of their different tribes; and we learn that the Obotrites who inhabited the country about Mecklenburg and Schwerin, was the principal tribe of all, and that many of their princes were distinguished by the appellation of the Kings of the Obotrites. As to their customs and manners, they differed little from those of the Vandals. The author has embellished his work by the figures of the antient Venedic deities, particularly that of Prowe, taken from an old Saxon chronicle; and he observes, that there was a temple and statue of the Deity, known by the name of Rhadegast, in the towns of Mecklenburg and Gadebusch; and particularly, that in the latter was Rhadegast's wood or grove, from whence that place took its name, which signifies *lucus Dei*. After a dissertation upon the religion and government of the Venedi, we have the reigns of their kings, and those of the Obotrites, from the year 700 to 865.

Dr. Nugent ingenuously confesses, that the early part of the history of the Venedi partakes of the obscurity in which the original of most nations is involved; and he adopts a tradition of the serene family of Mecklenburg, which derives the kings of the Venedi and the Obotrites from the royal line of the Vandals. About the year 747, Witzan, their fourth king, was contemporary with Charlemagne, and during this period their history acquires some degree of consistency, by its connection with those of other nations who had the use of letters, especially the Saxons (of whom we find here a particular account, and of their wars with Charles the Great) whose auxiliaries the Obotrites were. Every one knows the dragooning spirit of Charles, when he wanted to make converts to Christianity; and the Venedi, at the death of Charlemagne, found themselves under a kind of vassalage to his successors. We must observe, however, that this vassalage was not of the feudal but of the fœderal kind, as the Obotrites lived under the protection of, rather than in subjection to, the Carlovingian princes. The author has constantly preserved the chronology of his history with the names of those emperors of the West, and kings of England, who were contemporary with his Venedic and Obotritian monarchs.

The

The invasion of France by the Normans is necessarily introduced in this work; and we find the Venedi, or the Obotrites, making a very considerable figure upon the continent of Europe about the year 955, when they received an overthrow from the emperor Otho the Great, and were obliged to return to their subjection under the German emperors. It appears, that though the Venedi had been beaten into Christianity by the German emperors, yet they took every opportunity of renouncing it, till they were conquered again. This is far from being to the discredit of the Venedi and the Obotrites; for it was no more than shewing their abhorrence to the bloody priesthood, and the inhuman tyranny of the Saxons. About the year 1012, Mistevoy, a Venedic king, having been grossly provoked by the Saxons, not only renounced Christianity, but carried on a severe persecution against all its professors, and laid the cities of Hamburgh, Brandenburgh, and Havelberg, in ashes. After he had fully satisfied his revenge, he resolved to reconcile himself to Christianity, upon which his subjects expelled him; so that (says our author) the conversion of the Venedi to Christianity had been rather a political than a religious measure. Several princes, however, were sincerely disposed in favour of Christianity, particularly Godeschalcus.

In the year 1226 died Henry the First, king of the Venedi and Obotrites, one of their greatest and most accomplished princes, and, towards his latter end, a friend to Christianity. In his time lived Wicelinus, who is called the Apostle of the Venedi, and our author gives us an abridgment of the history of this missionary's life. In the course of the work, we find a very curious account of the rise of the hans towns; and the eleventh chapter contains the detail of an inhuman crusade, which was preached up against the poor Venedi on account of their religion, in which one of the enthusiastic Christian princes, duke Henry of Saxony, caused the brother of the Venedic king to be hanged upon a common gibbet, together with two of his nobility. At last, at the battle of Demmin, Pribislaus, the unfortunate king of the Venedi, was defeated, and a final extinction of their antient monarchy followed. Dr. Nugent's reflections upon the fate of this battle are extremely just and pertinent, and the following quotation must be extremely agreeable to an inquisitive reader:

'The detail of the present battle, as it may afford some instruction to those, whose views in perusing the works of historians are not confined to mere amusement, gives us likewise an opportunity of satisfying the curious with regard to the different ranks of soldiers at that period of time, which will contribute to elucidate some passages in the foregoing narration,

that perhaps would otherwise appear intricate to many of our readers. We have taken notice that some of the light forces, called *Pueri* or Boys, had been sent by count Adolphus to acquaint duke Henry with his present distress; and it has been also mentioned, that the *armigeri*, or esquires, called out for assistance to the *milites*, or men at arms. Here we find three different degrees or ranks of soldiers, distinguished by the appellations of *milites*, *armigeri*, and *pueri*. The *milites* were properly the same as the equites, or knights; they were obliged to be of gentlemens' families, and to be possessed of some fortune; they were clad in armour, usually wearing a brigantine or coat of mail, whence we have stiled them men at arms, and they were frequently called *loricati*, which signifies the same persons as the *milites*. The next in order were the *armigeri*, that is, the esquires or armour-bearers, who are also called *servi*, *satellites*, and *tyrones*, by different authors; these appellations they received from their duty of waiting upon the knights during their apprenticeship in chivalry, till they received the *cingulum militare*. The third rank was that of the *pueri*, or boys, who were young soldiers, as their name implies, something like the *velites* of the Romans, who were chosen upon occasion to skirmish, before the main body of the army; except that they were not of mean condition like the *velites*, but of gentlemens' families as well as the *armigeri*, and both were capable of being raised to the dignity of knighthood. This order of soldiers were chiefly used for their swiftness and expedition, in foraging parties, and in carrying messages for the general. They were trained up in camps from the age of five, were inured to all hardships, waited upon the knights, and made part of their families; neither did they reckon this a disgrace, but it was considered as a consequence of their apprenticeship. When they arrived at a proper age, they were created *armigeri*; but before they could be admitted as knights, they were obliged to prove that they had been seven years in the army, or at least that they had been armour-bearers or esquires for that time to some knight, and attended him in all his expeditions, battles, and tournaments. The *pueri* wore their masters livery, and were emancipated by a box on the ear. The *armigeri* or esquires were dressed in a white garment, and maintained at the expence of their master. This was called being *ad panem & vinum*, and reckoned no way dishonourable; and the emancipation from this service was stiled by the French *mise hors de pain*.

The Saxon duke at last conquered all Vandalia, but Pribislaus, the king of the Venedi, still survived. The inhumanities which the Saxons exercised in exterminating the Venedi,
 shock

shock our author in relating them; but at last their cruel purpose was completed, and the doctor gives us some very pertinent reflections on the right of conquest. According to the work before us, the beauty of the Vandalian territories was one of the main sources of the Saxons enmity towards the Venedi; the difference of manners and language was the second source; the inflexible spirit of the Venedi in maintaining their rights and privileges against Saxon usurpation, was the third; and the difference in religion was the fourth and last, and perhaps the strongest; 'but (concludes our author) although the kingdom of the Venedi was destroyed, their prince was saved, and, in spite of adverse fate, his illustrious line still happily reigns over the country once inhabited by that antient nation. Pribislaus having survived the subversion of his throne and the extermination of his people, was reserved by Providence for a restoration more amazing than the very revolution by which he had been stripped of his dominions. The condition of this prince appeared at that time quite desperate: all hopes of a recovery of his antient inheritance were entirely at an end; his subjects were either killed, banished, or made slaves; his country possessed by foreign adventurers; and he himself an exile, destitute of friends or allies capable of supporting his just pretensions. Yet in this forlorn state was Pribislaus raised from the dust, and by a most extraordinary turn of fortune, the conqueror himself, who had reduced him to that distress, stretched out his arm to his relief, and restored him to his dominions. To cancel the memory of past grievances, he endeavoured, by a profusion of kind actions, to repair the injuries he had committed, and studied to make that prince his friend, whom he was afraid of having injured beyond all hopes of forgiveness. But Pribislaus displayed his magnanimity by the sincerity of his reconciliation; and in consequence of so happy an event, the country of Vandalia rose more beautiful than ever out of its ashes. A marriage soon after ensued between his son and Henry's daughter: this was the commencement of that alliance and friendship which has since subsisted between the two families; and has lately been more firmly cemented by the auspicious nuptials of their present majesties of Great Britain. But from what cause this surprizing reconciliation between two such inveterate enemies took its rise, by what means the restoration of that exiled prince was effected, and what changes ensued in the manners, customs, religion, and government of the country, will be related at large in the sequel of this history.'

Thus this volume concludes, which we must, upon the whole, pronounce to be a very judicious, excellent, and well supported

ported work ; the stile is nervous and clear, suitable to the dignity of history ; the transitions are easy and natural, the reflections just, and the characters well drawn ; but what adds greatly to the value of this performance, is, that it gives a connected history of many powerful nations, with whom even men of learning in the southern and western parts of Europe (Great Britain particularly) are almost unacquainted.

H. *An Essay on the History of Hamburg, from the Foundation of that City to the Convention between the Senate and Burghers, in the Year One Thousand Seven Hundred and Twelve. Translated from the French of M. A. Dathe. 8vo. Pr. 5s. Osborne.*

WE do not see with what propriety this work is called an Essay ; for it is, in fact, an abridgment of the history of Hamburg. We find nothing reprehensible either as to the facts delivered by the author (many of them being found at large in Dr. Nugent's History of Vandalia) nor in his method of treating them. The whole affords the prospect of a community maintaining itself, and asserting its independency, by the dint of honest industry, against oppressive neighbours and powerful rivals. We have here a view of the original of the famous Hanseatic league, to which European commerce is so greatly indebted. It took its rise from an alliance between Lubec, and Hamburg, and it was acceded to by the towns of Luneburgh, Rostoc, Wismar, and Stralsund, and afterwards by the trading cities of Saxony, Westphalia, Holland, Friezland, Prussia, and Livonia ; and then it changed its name from the Vandal Confederacy to the Hanseatic League. We cannot help thinking the author has not been sufficiently diffuse upon the principles which gave strength and vigour to this alliance, and which had their rise in the oppressions of the German princes, who extended their feudal rights to commerce itself in the same manner as to territorial possessions. Such a discussion would be curious, by shewing the immense difference between commercial and agricultural acquisitions. The emperor Charles IV. the son of that king of Bohemia who was killed at the battle of Cressy, was master of so little money, that after he was elected emperor, he was arrested at Worms for a bill he owed to a butcher. In fact, all the money of Germany, about the time when the Golden Bull passed, centered in the Hanseatic cities ; and that bull, in some measure, abridged those towns of their privileges, particularly that of giving the freedom of their cities to aliens. Charles, who was a prince equally powerful and politic, found out the secret of selling his favours to the hanse-towns, and thereby raised vast sums.

About

About the year 1369, we find those merchants expelling from his dominions Waldemar king of Denmark, and making themselves masters of Copenhagen, Nicoping, and all the strong places in Scania. In short, at this time they were the dictators of the North, and protected by the emperor, who would suffer none but himself to fleece them. It is surprizing with how much zeal and honour those confederate towns supported each other against the Northern powers, who were perpetually endeavouring to enslave them. Their confederacy was so justly tempered, that it had even the virtue to restrain injustice and enormities in the particular states and cities of which it was composed, without infringing their peculiar constitutions. Their expeditions against the pirates were finished about the year 1497, and it was owing to their entering into the war for the succession of Sleswic, that that duchy was acquired by the house of Holstein, a descendant of which now sits upon the throne of Denmark. The corn trade was of such importance that it engaged them in a war with the Dutch, who, long before the union of the seven provinces, were a very powerful people under Philip the Good, duke of Burgundy.

This author (Mr. Dathe) treats in different sections of the several branches of trade exercised by the Hamburgers, particularly in England, where their commerce was very lucrative, and where they were protected by Edward IV. and Henry VII. From this general view of their trade, he proceeds to the intestine troubles at Hamburg in the fourteenth and fifteenth centuries, which were originally occasioned by her working corporations, who, like the plebeians of Rome, chose out of their own body certain trustees, or magistrates, who acted in the nature of tribunes. This produced a confederacy between the senators and the merchants of Hamburg, who quelled a very dangerous insurrection of the artizans about the year 1497. "Hamburg, (says our author) though called to the imperial diets since the year 1473, seldom appeared there, and seldomer furnished her contingent to the expeditions resolved upon in these assemblies, shewing, on all occasions, more ambition to pass for a free, than for an imperial city."

In the second part of this work we are presented with a curious account of the manner in which Luther's reformation was received and established at Hamburg; but it is too long to be inserted here. The revolution which followed in the government is thus described by our author.

'The people having sufficiently experienced their power in reforming the church, immediately proceeded to reform the state. They constituted superintendants to watch the motions of the senate, which in some measure had made itself perpetual;

tual; and chose from an equal number of the four parishes, twelve men advanced in years, to whom they gave the title of *Oberalten*.

‘ But two other councils were established to counterbalance the authority of these tribunes; one consisting of forty-eight, and the other of one hundred and forty-four citizens. The members of the first had leave to sit in the two others, and those of the second made part of the third, as at present. Though the people did not intermeddle in the election of the magistrates or the members of these councils, they reserved to themselves the decision of affairs in the last resort; and enacted, that every estated citizen and every sworn master belonging to the trading corporations, should have a voice in their domestic or general assemblies. They likewise made the law, that the magistrates should give an account of their administration; wrenched from the senate the administration of the public treasure, and put it into the hands of eight citizens, who were to be elected every six years in the general assemblies of the people, and every year give the senate an account of their administration. They promised at the same time, to provide by new taxes, for any extraordinary supplies that might be wanting.

‘ The senate’s power of judging in the last resort, was confirmed to it by Charles V. who declared that no appeal should be allowed but in civil causes, where the principal demand exceeded six hundred golden florins, and was not for debts fully proved, contracts of marriage, the building or rent of houses, or mercantile affairs. The emperor Ferdinand confirmed this charter in 1634, and confined the exception to demands exceeding seven hundred golden florins.

‘ The reformation had no sooner put an end to the ecclesiastical jurisdiction of the clergy, but the senate took possession of it, conniving, however, at the reformed clergy’s meeting without its permission, and deciding, by a plurality of voices, in regard to matters of faith, and the conduct of their members. Thus they left them in possession of the dangerous power of troubling the public tranquility. Accordingly, almost every day gave birth to fresh dissensions among the ministers of the sanctuary. In vain did the senate interpose its authority, by enjoining silence, and sometimes dismissing those that had given offence. The superintendant Epinus, maintaining that the descent of Jesus Christ into hell belonged to his state of humiliation, drove out of the city the ministers of a contrary belief. In our days, he would have found himself at the wrong side. Doctor Van Eitzen, a peaceable divine, tired with these disputes, gave up his employment, and was succeeded by Westphalius, a turbulent man; who with Melanch-

ton and Calvin were endeavouring to reconcile the jarring opinions concerning the sacrament, opposed them by a pamphlet stuffed with invective and abuse. Calvin having answered it in the same stile, all hopes of a mutual toleration disappeared. Twenty Hamburg ecclesiastics gave their confession of the impanation, and exhorted the people to stand firm to it. The senate, to preserve peace, turned out the English refugees, and published an edict, forbidding any sectaries to live in the city. If this law has not been for a long time past put in execution, it must be attributed rather to the connivance of the magistrates, than that of the clergy, who never failed to press the execution of the edict, as often as the senate seemed to forget it; and even insisted on the sectaries being forbid to go to Altena, to frequent the religious assemblies in that place. The canons, more humane than the parochial clergy, indulged the deceased calvinists with burial in their cathedral; and the senate honoured the funerals with their presence.

' The senate suppressed the post of superintendant of the churches, on the death of Penhorn; but the clergy, notwithstanding, retained its ascendant over the people. The handicraft trades, those numerous and compact bodies, took care to preserve their monopolies. Several industrious artizans, unable to obtain their freedom among them, settled in the neighbourhood, and contrived to work there on easier terms. This gave rise to a law in the year 1548, forbidding the inhabitants of Hamburg to employ them, on pain of pecuniary punishment, and confiscation of the goods made by them, and brought into the city.

' Such were the effects of democracy, monopoly in trade, and persecution in religion, both equally prejudicial to a republic founded on commerce.'

Hamburg had a large share in the thirty years war which afflicted the continent of Europe, and began in the year 1616, when this city was regularly fortified, and her inhabitants formed into regiments. She probably would have fallen a sacrifice, as other imperial cities did, to the ambition and bigotry of the house of Austria, had she not been protected by the victorious arms of Gustavus Adolphus, and by the differences which arose between the king of Denmark and the emperor, each claiming rights over that city incompatible with those of the other. Hamburg, however, must have been attacked by Denmark about the year 1643, had it not been for the Swedes; and the treaty of Munster restored it to tranquility. Our author regularly pursues his history down to the year 1715; and, ten years after, the treaty of Vienna re-established the Hanse merchants in the enjoyment of all the rights, immunities, and emoluments

emoluments they had formerly enjoyed. The remaining part of this work is employed in the civil contentions within the city of Hamburgh, their consequences, and the various methods established to ensure the public tranquility, together with the plan of the present government of that place.

To conclude: this performance may be of use to such of our readers as delight in investigating the various springs of affections and actions by which the best concerted plans of civil government have been defeated. It must be allowed, to the honour of the Hamburghers, that they still retain a large portion of interior independency, notwithstanding the high claims of the Germanic emperors and the Northern powers upon their government and constitution. Whether any particular juncture of affairs have rendered this publication seasonable at present, we do not presume to determine. It is dedicated to his Britannic majesty, whose grandfather and great-grandfather effectually interested themselves in favour of this city, under the most disagreeable circumstances.

III. *State-Worthies: or, the Statesmen and Favourites of England from the Reformation to the Revolution. Their Prudence and Policies, Successes and Miscarriages, Advancements and Falls. By David Lloyd. To this Edition is added the Characters of the Kings and Queens of England, during the above Period; with a Translation of the Latin Passages, and other Additions. By Charles Whitworth, Esq. In II. Vols. 8vo. Pr. 8s. Robson.*

WE have often observed with great pleasure a certain stile peculiar to the antient *alumni* of our English universities, which seems to have ended with our author Mr. Lloyd. Any one who has read Fuller, and Lloyd's other contemporaries and predecessors in academical learning, understand what we mean; but the properties of the stile are not easily described. It often turns, it is true, upon words and puns, and after long beating about barren fields, the author, like a spaniel, makes a full set at his reader's brain, and surprises him by some quaint saying, pun, or conundrum. Yet we often meet with sentences and passages of true wit, solid learning, and worthy of the most elegant antiquity. If Mr. Lloyd, the author before us, is not the most shining of this class, yet his manner must convey some amusement to his reader, and is attended with no inconsiderable degree of instruction.

With regard to the publication before us, we think it the most

most motley of any we have seen. Mr. Lloyd is professedly the white-washer of every character and personage that falls under his brush, particularly of the loyalists of Charles the First and Second; but his editor has seamed it with some fable strokes, some drawn from Lord Herbert and some from his own stores, which are supplied from Rapin, and other republican writers of little credit, and less abilities. The true merit of Lloyd is, that, notwithstanding the sameness of most of his characters, he serves them up to his readers so differently dressed, that each seems to be a new dish, and to have a peculiar relish. If there was a chancellor who could throw off his gown in Henry the Eighth's time, to assist the executioner in torturing a poor lady in the Tower, and who could be guilty of the most shocking inhumanities towards the Protestants, Mr. Lloyd immediately makes his apology in a *bon mot*, by telling us, that his lordship used to say, "Force awed, but justice governed the world;" and then he crowns all by telling us, that this chancellor was predecessor to Charles the First's loyal earl of Southampton; but carefully conceals the cruelties that would have disgraced a Spanish inquisitor, or an American Indian. Our reader may take a small specimen of the author's dexterity in anecdote-monging from his observations upon the life of Sir Thomas Bolen, father to Henry the Eighth's second wife. 'Sir Thomas would have married her (meaning Anne Bolen) to the Lord Percy, but the king and cardinal forbad it; deterring old Northumberland from it, and he his son. Many love-letters between King Henry and Anne Bolen are sent to Rome: one letter between the cardinal and his confederates is fetched thence by Sir Thomas his dexterity; who advised Sir Francis Bryan, then resident, to get in with the pope's closet-keepers courtesan, and shew her the cardinal's hand, by which she might find out and copy his expresse; as she did to his ruin, and our king's great satisfaction. To which letter is annexed a declaration under his hand, and the Lords Darcy, Mountjoy, Dorset, and Norfolk, of forty-four articles against the great cardinal. His hand being now in, he must *through*: he adviseth the king to consult the universities of *Ch. stendome*: he goeth in person, when made earl of Wiltshire, to the pope, and contrives that a declaration of the whole kingdom in parliament should follow him: which so amused his holiness with our earl's stratagems, that he was asleep as it were until the state of England was quite altered. To this he adds the peace with France, and the interview with King Francis, where his daughter is married privately, and her brother made vi'count Rochford. Convening a parliament to his mind at Black-Fryars, and advancing an archbishop to his purpose in Canterbury, he is secure of the

church and of the kingdom; whereof the first hallowed the action, and the second confirmed it. I say nothing of the bird, the egg is bad, and left by the hard-hearted ostridge posterity in the sand: thinking it more ingenuous to confess that the scandal of it is not to be answered, than to baffle and keep a coil, and twist new errors with old, falling to *Scylla* for fear of *Charybdis*, for fear of the absurdities that dropped from that first one as thick as Sampson's enemies heaps upon heaps.'

Speaking of Sir John Cheek, tutor to Edward the Sixth, 'Much, says he, did the kingdome value him, but more the king: for being once desperately sick, the king carefully enquired of him every day; at last his physician told him there was no hope for his life, being given over by him for a dead man: "No, said the king, he will not die at this time; for this morning I begged his life from God in my prayers, and obtained it." Which accordingly came to pass; and he soon after, against all expectation, wonderfully recovered. This, saith Dr. Fuller, was attested by the old earl of Huntington (bred up in his childhood with King Edward) to Sir Thomas Cheeke, who anno 1654 was alive, and 80 years of age.' This anecdote of his majesty (which seems to be pretty circumstantially attested), if true, does no great honour to those who had the superintendency of his education.

We scarcely know a person of any rank in the English history, from Henry the Eighth's time to the restoration of Charles the Second, who is not celebrated by the industrious Mr. Lloyd; and the good-natured lovers of anecdotes, on perusing this work, will own themselves highly indebted to the public-spirited editor. We here even read the character of Dudley duke of Northumberland without detestation. Among other great men, he celebrates Sir Philip Sidney, who, he says, condemned his *Arcadia*, in his more retired judgment, to the fire. He speaks of Languet as being the partner of his studies, and his three years companion. We hope to be pardoned, if we in our turn give an anecdote of the illustrious Sidney, which we never have seen mentioned by any writer of his life, though much to his honour. When he was abroad, he had doubts as to the proper pronunciation of the Latin language, and consulted the famous Justus Lipsius on that head. Lipsius soon after wrote his *Dialogue upon the right Pronunciation of the Latin Tongue*¹, which he dedicated in a most elegant epistle to Sir Philip, where, in allusion to the compliment paid by Laberius to Cæsar, he tells him, "It would be hard, nay impious, for him to

¹ Ex officina Plantiniana apud Franciscum Raphelengium, M.D.LXXXVI.

deny aught to a man to whom the gods have denied nothing." This treatise of Lipsius, which we have mentioned, is one of the best he ever composed. Among the other remarkable men, we cannot help recommending to our reader Mr. Lloyd's observations on Sir John Perrot. Sir John, it seems, resembled Henry the Eighth so much, his father having married one of that monarch's mistresses, that he always called Queen Elizabeth his sister; 'But, says our author, Hatton's sly smoothness undermined his open roughness; the one *dancing* at court with more success than the other *fought* in Ireland. He was born to enjoy, rather than to make a fortune; and to command, rather than stoop for respect. Boldness indeed is as necessary for a souldier, as the action for an orator; and is a prevailing quality over weak men at all times, and wise men at their weak times: yet it begins well, but continueth not; closing always with the wiser sorts scorns, and vulgars laughter. Sir John Perrot was better at counsel than complement, and better at execution than counsel. None worse to command first on his own head, none better to second, and under the direction of others. He could not advise, because he looked not round on his dangers: he could execute, because he saw them not. His alliance to his sovereign commended him at first to her favour, and gave him up at last to her jealousy: being too near to be modest, and too bold to be trusted: and the more service he performed, he was thereby onely the more dangerous, and withal unhappy; his successes onely puffing up his humor, and his victories ripening his ambition to those fatal fallies against the queen's honour and government, that had cost him his life, had he not saved it with those very rants he lost himself by: for when he had, out of an innocent confidence of his cause, and a haughty conceit of his extraction, exasperated his noble jury to his condemnation, he had no more to say for himself, than, "God's death, will the queen suffer her brother to be offered up as a sacrifice to the envy of my frisking adversaries?" On which words the queen refused to sign the warrant for his execution, though pressed to it from reason and interest, saying, "They were all knaves that condemned him." It's observed of him, that the surplussage of his services in Ireland abated the merit of them; and that it was his oversight to have done too much there. His mortal words were those in the great chamber of Dublin, when the queen sent him some respectful letters after her expostulatory ones, with an intimation of the Spaniard's design: "Lo now, saith he, she is ready to piss herself for fear of the Spaniard; I am again one of her White-boys."

From this passage it appears, that the appellation of White-boys has been an old distinction in Ireland. It is known, that Hatton was a famous dancer, and became thereby a great favourite with the queen; but, concludes our author, 'Sir John Perrot no sooner clashed with Hatton, than he lost the queen; and ever since he reflected on *his* dancing, he lost his *own* footing, and never stood on his legs.' The reader, from this expression, may form some idea of our author's manner; but it would be doing him injustice to conceal his observations on the earl of Essex, queen Elizabeth's favourite, which are drawn up in a masterly stile, and are by far the best that have been published on that subject, whether we regard the truth of history, the observation of human nature, or the merit of the composition.

• He was a master-piece of court and camp; his beauty enamelling his valour, and his valour being a foile to his beauty; both drawing those noble respects of love and honour; both *awing*, both *endearing*. It was his nobleness that he distrusted none, it was his weakness that he trusted all; whereby he suffered more from those that should have been his friends, than from them who were his enemies. Good man! his ruine was, that he measured other breasts by his own; and that he thought mankind was as innocent as his own person. His merit gained applause, and his parasites swelled it to popularity; and the last enjealousied that majesty which the first had obliged. His youthful and rash sallies abroad, gave too much opportunity to his enemies whispers, and too visible occasions for her majesties suspicion, that he was either weak, and so not to be favoured; or dangerous, and so to be suppressed. Absence makes princes forget those they love, and mistrust those they fear. Exact correspondence is the sinew of private and public friendship. So great a master he thought himself of his sovereign's affection, that he must needs be master of himself, and steal to France without leave, where, said the queen, he might have been knocked on the head as Sidney was. His journey to France was not more rash, than his voyage to Cales was renowned; yet the one gave the envious arguments of his disobedience, and the other of his disloyalty; his enemies suggesting, that in the first he contemned his mistress, and that in the second he had a design upon her.

• His action at Cales was applauded; but his triumphs were too solemn, his panegyricks too high, his train too princely, his honours and knighthoods too cheap, his popularity too much affected, and his ear more open to hear what he *had done*, than what *he was*. If his manhood had been as slow as his youth,

he had been moderate : if his life had answered his education, he had been patient : if his eye had been as open upon his enemies, as his ear to his friends, he had been cautious : if he had been as happy in his constant converse, as he was obliging in his first address, he had been a prince : if he had either a less fortune, or a greater soul ; either less of the dove, or more of the serpent, he had bid fair for a crown ; or at least had saved his head. The people wished him well, but they are inconstant ; the queen loved him, but she is jealous : his followers are numerous, but giddy ; affectionate, but ill advised : his enemies are few, but watchful on all occasions : for is he pleased ? they swell it to pride and vain imaginations : is he crossed ? they improve it to discontent and sedition. An army must be sent against Tyrone ; he is not willing that any other should lead it, and unwilling to lead it himself ; yet over he goeth fatally : for the service was knotty, and his disposition smooth ; his power was large, but that with as large a minde intangled him : his army was great, but that meeting with a great designe, precipitated him : his title to the crown was defended, but that lost him his head. He had exact advices from friends, especially from Sir Francis Bacon ; and great directions from his prince, but he followed his own : when he should have fought the main body of his enemy, he skirmisheth their forlorns ; when he should have returned with a noble conquest, he stole home after a suspicious treaty : the royal checks that should have instructed, incensed him ; and what was designed a chastisement, he turns to a ruine. Beloved he is of the people, but that aggravateth his rashness ; flattered by courtiers, but that swelleth his humour ; followed he is by the discontented of church and state, but that increaseth the jealousie ; ill advised he is by heady Cusse and Meyriche, and that hasteneth his fall : humbled he is by the advancement of his rivals, and that enrageth him : easie and open was his nature ; close, active, and vigilant his enemies,

Valiant he was, but therefore feared ; noble and obliging to all hopeful men, and therefore watched. A great party he had, but they had no head : a minion he was at once to prince and people, but he had no balance. A man of great performances, but no designe : one that had too much religion and fidelity to be a traytor, too good a nature to be safe, too much presumption on affections when absent to be steady. He presumed too much on his own strength, or his friends wisdom, when he came out of Ireland ; he was too much wrought upon by his enemies when he came to London, which had too much to lose to hazard a rebellion ; and went not to Wales, where his father's and his own goodness had engaged 1000 lives and fortunes. In a word, Leicester's reservedness, Bacon's stayedness,

Sir Robert Cecil's humility, Sir Fulke Grevil's modesty, added to his parts and presence, his valour and liberality, his good-nature and large heart: his favour with his prince, and popularity with the subjects, had raised him to a capacity with the great earl of Warwick, to set the English crown on what head he pleased; although it was the universal opinion, he had no other ambition than to set it on King James his head, which it belonged to, with his own hands: his designe was well principled, but not well moulded; he had many hands, but no able heads: his correspondence was universal, but not firm and exact; his nature was active, but impatient; his interest was popular, not thoroughly understood; he neither comprehending the inclinations of the kingdom in gross in parliament, nor in the retayl in its particular divisions. The catholicks might have been his, but he was too good-natured to cajole them: the state was well-inclined, but effeminate after so long prosperity. Hope of pardon sent him to his grave with more silence than was expected from him, and the peoples regret; and with more sorrow than became a queen or her kingdoms safety. His party was too needy, and their counsels too violent. Ambition and good-nature are incompatible: others counsels are never so faithful as our own. When we hear others advice, let our reason judge of it; when great, be wary; when successful, reserved; when rising, stayed; especially in that age when men were poisoned with oyl, and undone with honey: when active, modest; when checked, yielding; when dandled, distrustful; when flattered, fearful; when great, not absolute, (as my lord would have been in point of favour against my Lord Mountjoy, and valour against my Lord Norris). Serve not your followers, but employ them: let others service administer to your designe, not your power to theirs: let great actions encourage greater; and let honour be your merit, and not your expectation. Some have been busie in the enquiry of what reason the virgin-queen had for her kindness to Leicester and this man, (if there be a reason in any, much less in royal love, save the affection its self that bears it): true, he had vertue and suffering enough at his first arrival to engage the kindness and pity of a worse princess; yet some then discoursed of a conjunction of their stars that made way for that of their minds. Certainly (saith Camden) the inclination of princes to some persons, and their disfavour towards others, may seem fatal, and guided by higher powers.'

Interspersed with the observations contained in this first volume are several copies of verses, some of them so elegant (but with no name affixed), that we were at some pains to discover the author; and we find them printed among the Reliquiæ Wottonianæ;

Reimarus's principal Truths of natural Religion defended, &c. 183
Wottonianæ; but it is justly questionable whether Sir Henry
Wotton was their author.

We can by no means think there is the same entertain-
ment in the second volume as in the first of this work, great
part of it being abridged from Lloyd's folio book of the State-
Worthies, which is by far a more curious and valuable compo-
sition. In his observations on the famous earl of Somerset, fa-
vourite to James the First, he skims over the horrid murder of
Sir Thomas Overbury, by telling us, that 'that which over-
threw the first, bewitched the wisest, and tyred the most pa-
tient man, undid this noble person: yet so regular were his af-
fections, that he did nothing publickly in the countess of Ef-
sex, the earl of Suffolk's daughters case, but by due course of
law, the approbation of the gravest and wisest divines and
counsellours, and the applause of England: his failings were
the faults of his years, rather than of his person, of his sodain
fortune, than of his constant temper; his counsels were safe
and moderate; his publick actions honest and plain; his first
years of favour industrious and active; his mind noble and li-
beral; his soul capacious and inquisitive; his temper yielding
and modest.' In his observations on the life of Bacon Lord
Verulam, he contradicts the vulgar opinion of that nobleman's
being in want; for he says, that he had, to his dying day,
eighteen hundred pounds a year out of the broad seal and alie-
nation-office; but, we are told, he allowed most of it to his wife.
The editor's observations on the life of Charles the First and
Oliver Cromwell, are very indifferent performances, being
drawn from trite hackneyed authorities. However, we think
the public is greatly obliged to Mr. Whitworth for reprinting
this work, which, though not new, has the merit of novelty,
by having been so long forgotten; and we heartily thank him
for the entertainment it has given ourselves in the perusal.

IV. *The principal Truths of natural Religion defended and Illustr-
ated, in nine Dissertations: wherein the Objections of Lucretius,
Buffon, Maupertuis, Rousseau, La Mettrie, and other antient
and Modern Followers of Epicurus are considered, and their Do-
ctrines refuted.* By H. S. Reimarus. 8vo. Pr. 6s. Law.

THE design of these dissertations is to illustrate the most
important truths of natural religion, and to defend them
against the attacks of ancient and modern unbelievers.

The origin of men and animals is the subject of the author's
first enquiry. He argues, that if all who ever lived before us,

without one single exception, had a beginning, there must have been, antecedent to all that have existed, another cause, by which the first pair of each species was produced; that the idea of an infinite retrogressive series of ancestors is irreconcilable with sound reasoning; and that all history likewise attests the origin of mankind.

We shall make no apology for inserting, at full length, the following curious geographical argument, which the author alleges as a proof that the human species must have had a beginning.

‘ It is well known that the far greatest part of Europe was once over-run with vast woods, and but very thinly sown with cities, towns, and villages. This is a plain proof, that in general it was formerly much less populous than at present, when one city often contains as many people as there are peasants in a whole province. Hence we may judge what an immense number of people must be within the many cities, towns, and villages, which are now to be seen in most parts of Europe: Nay, the ancient woods will not allow us to suppose, that there could have lived near the number of inhabitants we find at present in the country, which in many places was a lonely desert; for such thick and extensive woods and forests, as are mentioned in history, could not have grown up and spread in that manner, had any number of inhabitants lived among them, as they could furnish necessaries but for few men; but as men increased, it was necessary that trees and wild beasts should give place, and that the land should be cultivated by tillage. Now if the human species had been without a beginning, the earth must from time immemorial have been as populous, I may say much more so, than it is at present, instead of being in a great measure lonely, rude, and uncultivated, as it was, according to history, about two thousand years ago.

‘ Let us now take a short perambulation through ancient Europe.

‘ Iberia, or Spain, according to Varro, swarmed with inhabitants descended from the Asiatic Iberians, Persians, Phœnicians, and Celtæ, and in succeeding times by the Pœni, or Carthaginians, which were all drawn thither by the fertility of the soil, or the salubrity of the air; so that as Strabo shews from Homer, it was accounted a kind of paradise; but this is chiefly to be understood of the maritime parts along the coast of the Mediterranean, the inland parts all this while remaining uncultivated, and consequently without inhabitants. The Lusitanians, and those who bordered on the Tagus, instead of attending to agriculture, made it their principal business to commit depredations upon their neighbours; so that this country, though

though naturally so fruitful, lay waste. The other inland Spaniards, and those inhabiting the parts that border on the Pyrenean mountains, universally delighted in war, and their manner of life was rough and uncivilized, as the Romans frequently experienced. Strabo tells us that Posidonius ridiculed Polybius for asserting that Gracchus, while in Celtiberia, made himself master of three hundred towns, and says, that, purely to magnify Gracchus's triumph, he has made towns of single towers or forts erected only to suppress the incursions of an enemy: he adds, that many other historians were no less culpable in giving villages the appellation of cities, when they roundly affirm that Spain contained above a thousand cities and towns. Of the many woods in the upper part of Spain, Strabo speaks a little before; and this is confirmed by Bochart from other writers: Now it is well known how greatly the number of inhabitants has increased since that æra, and afterwards again decreased, in Spain.

As to Gaul or France, though it was pretty well peopled in Cæsar's time; yet we find that it was much more woody, and consequently less cultivated than at present. Cæsar mentions the Sylva Arduenna, or Forest of Ardennes, as one of the largest in all Gaul, extending from the Rhine in the country of the Treviri, (situated between the Rhine and the Maese) to the Nervi, that is to the Scheld, a distance of more than five hundred miles. Again he says of the Menapii and Morini, that the woods and fens whither they had betaken themselves, extended a great way; and that for several days his army was employed in hewing their way through the woods, which they performed with incredible dispatch, but ineffectually, since those people retreated farther up into the woods, and the bad weather obliged him to give over his design: consequently, this wood must have reached from the Rhine and the Maese near Nimeguen (Noviomagus Trevirorum) as far as Calais. The general character which Strabo gives of the Gauls agrees with this, namely, that they applied themselves more to war than agriculture.

As for Switzerland, or rather Helvetia, the nature of the country is out of the question, Cæsar having given us an exact account of the number of its inhabitants in his time: for when the Helvetii had resolved, together with their wives and children, to quit their country and seek a better settlement in Gaul; Cæsar, after gaining a complete victory over them, found that by their own calculation the whole number of the emigrants who had before occupied twelve towns and about four hundred villages, amounted to 263,000; and of these scarce 110,000 returned home after the defeat: Now as the limits of Helvetia

at

at that time were very nearly the same as those of Switzerland at present, what an inconsiderable number is 263,000 compared with that of its present inhabitants! and how greatly have the small remainder which survived the slaughter of their countrymen increased since that time.

‘ Cæsar, in his first expedition to Britain, may be supposed to have landed almost opposite Calais: but on his advancing up the country, the enemies, who lurked in the woods during the night, suddenly sallied out upon his men. In his second expedition, when he penetrated farther into the country, he was continually annoyed by parties of the enemy sallying out of the woods, till he came to the Thames; where he found Cassibelan, commander in chief of the Britons, fortified among pathless woods, with what men and cattle he could collect together. Cæsar farther observes, that a place environed with trees which they had felled and surrounded with a ditch, was by the Britons called a town; and that they had no idea of any other. Dio Cassius also gives the like account of the Britons, namely, that they lived in woods, fens, and mountains, without any towns or walled places, or any knowledge of agriculture; subsisting by grazing, hunting, and eating berries and roots. How different must the aspect of Britain have been at that time from that it wears at present, where no such extensive woods, &c. are to be found, especially in the southern parts of the island! And though it afterwards became gradually more populous, by the descent of the Romans, Anglo-Saxons, and Danes; yet Sir Matthew Hale, a learned English writer, has proved from the original account of all the cities, towns, and villages, taken in the time of William the Conqueror, that the number of inhabitants, within 600 years from that period down to his time, was increased in above a twenty-fold proportion, though the English nation in that interval suffered more by intestine commotions and foreign invasions than in any other. Hence it appears that a retrospect into the most ancient times of Britain shews it to have been a desert waste, in comparison of its present prosperity and populousness.

‘ Ancient Germany was still more solitary and uncultivated; for Cæsar writes of the Germans, that they accounted it matter of praise to ravage every thing near them, and be surrounded on all sides with deserts; and that, among that people, to harass and destroy their neighbours, so that none dared to settle near them, argued superior courage; they despised agriculture, and there was no such thing as property of land among them, but the chiefs annually distributed to every tribe and household as much land as they thought fit: but the following year there was a general removal, that they might not conceive a fondness
for

for any one place, and apply themselves to agriculture, to the neglect of the art of war. Cæsar tells us, that on his passing the Rhine, the Sicambri immediately hid themselves among the woods and thickets; and this account is confirmed by Tacitus: "It is well known, says that historian, that no German nation lives in towns; nay, they will not so much as allow any considerable number of habitations to be built together, but every family lives separate, just as they are invited by a spring, a fertile spot of ground, or a wood." In another place he gives a very unpleasing description of that country: "Who would settle in Germany, were it not his native country, where the soil is so uncultivated and wild, the climate so unfavourable, and every thing wears so rough and dreary an aspect? Though the country differs a little, as to the soil, in various places; yet in general it is over-run with gloomy woods or filthy marshes; it produces no fruit-trees; the inhabitants exchange their fields every year suitably to their number, yet land enough remains; their industry bearing no manner of proportion to the extent and fertility of their lands." Cæsar says farther of the Germans, and particularly of the Suevi or Suabians, that they spent their whole time in hunting: and gives a description of a kind of wild ox, the elk, and some other animals peculiar to the Hercynian Forest; but at present those creatures are to be found only in the Prussian dominions, and even there but seldom. The Hercynian Forest, which Pliny believes to be cœval with the world itself, according to Cæsar's relation, extended in his time from the Rhine, and the country of the Helvetii, the Nametes, and Rauraci, in a straight line to the Danube, and the borders of the Daci: the breadth of it was nine days journey; but as to its length, all Germany did not afford one person who could boast of having reached its extremity, even after a journey of sixty days, or could get any intelligence of the beginning of that immense wood. The same author also mentions another forest by the name of Bacenis, running a vast way up the country, and forming a natural barrier between the Cherusci and the Suevi, and consequently was a protection to both from their reciprocal incursions. Cellarius rightly judges that many other extensive woods, as the Cesian, Gabretian, Semanian, Marcianian, Lunian, &c. joined to the Hercynian wood; so that all Germany then made, as it were, one vast forest, and that it was only some small intermediate spaces that were occupied by the inhabitants, who fixed in no place, but every year shifted their habitation; that they never lived in towns or villages, but in separate and dispersed huts, subsisting on game and the product of the woods, and, what was worst of all, laying waste all the adjacent country. We shall also see
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in the sequel that all Germany did not afford a single fruit-tree, unless we reckon acorns and mast a species of fruit. These are manifest proofs of the small number of inhabitants in ancient Germany, in comparison with the present. Where are now the immense forests, the elks, and other wild beasts mentioned above? Instead of trees and wild beasts, all places are filled with men and cattle: point out a tract of land which has the least fertility, that lies uncultivated; survey the country; is it not every where richly interspersed with meadows, fields, seats, villages, towns, and cities? Hence it is that such numbers of husbandmen, labourers, artificers, and men of letters, derive a comfortable subsistence; hence so many gentlemen, barons, counts, princes, electors, and kings, are enabled to maintain their state, some of whom keep up a military force, and even numerous armies.

Thus, in order to make a just comparison between the ancient and present inhabitants of Germany, we must first deduct from the present number all those who do not live by agriculture, that is, all who live in towns and cities; and what a vast number do these amount to! In the next place, since most of the ancient forests are cleared away, and the land properly cultivated, scarce one tenth part of the present cultivated land can be allowed to ancient Germany, and of course no greater proportion of peasants; and both these numbers together must make a defalcation of some millions. Lastly, it must be considered that the present age is infinitely better acquainted with improvements than those ancient times; that now morasses are drained, canals dug, land is converted into meadows, fruit-trees and kitchen-gardens are cultivated; we now breed bees, make ponds, plant vines, and make our way into the very bowels of the earth in search of gems, metals, minerals and ores; so that at present one and the same spot of ground maintains ten times more inhabitants than it did formerly: Now if these just abatements be made, what a small number of inhabitants must be assigned to ancient Germany?

Hence it appears that in Germany, Switzerland, Britain, the Netherlands, France, and in every part of Europe, the human species has exceedingly multiplied without any supplies from Asia, not to mention the great number of Europeans that has been sent to the other parts of the world. M. Süssmilch has also demonstrated, by incontestable proofs, that according to the course of nature mankind necessarily must be gradually increased; and that if in any populous countries the number of inhabitants has visibly declined, as in Greece, Egypt, and the coast of Barbary, it is by no means to be imputed to the barrenness of the human species, but to a tyrannical government,

ment, which as it generally drives the natives from their own country, so much more does it deter foreigners from settling in such unhappy states. Thus the case is quite otherwise with men, than the brute creation, in this respect; other animals are generally limited to certain climates, by their aliment and the degree of heat which they can bear; and the multiplication of each species is by its nature, or the scarcity of proper food, inclemency of the weather, beasts of prey, or by man kept within certain bounds: but the human species may be reconciled to every temperature of climate, from Nova Zembla to the Equator; can habituate themselves to any kind of food which any part of the earth affords, and secure themselves from the inclement changes of the weather: they are generally able to propagate their species for forty or forty-five years, and the female sex is prolific from fifteen to forty-five years of age. Man can render deserts, fens, woods, and mountains proper for his subsistence; and can make use of, extirpate, or at least drive away, all hurtful beasts from his habitation; and that all this has been done in former times history abundantly testifies. But the forests still remaining, especially in the north-east parts of Europe and Asia, and almost over all Africa and America, farther shew that the whole globe is not yet so well peopled as it might be; besides, many islands and countries, which are naturally very fertile and fit for habitation, continue to this day without any inhabitants: on the contrary, we learn from unquestionable authorities, that the farther we search back into ancient times, the more thinly was the earth peopled, and the more it was over-run with woods, morasses, and deserts. This observation necessarily leads us to trace mankind to the smallest number possible, namely, our general parents; and shews, that it is impossible for the human race to have always existed without a beginning: for otherwise, from time immemorial, there must have been at least as many individuals of the human species as there are at this time, and the earth must have been as well cultivated and peopled as we find it at present.

A second historical circumstance, which M. Reimarus adduces in order to confirm the supposition that mankind derive their origin from a small number of ancestors, who had a beginning, is the affinity of languages, or rather the derivation of them all from one universal mother-tongue. A third argument which he brings to establish the same opinion, is the slow invention and improvement of arts and sciences.

In the next dissertation he proceeds to shew that mankind did not originally spring from the world, or from its nature. The absurdity of supposing, that the heat of the sun could form any animals from mud, or rude matter; that blind chance could

could bring forth any body of an artificial texture ; or that there have been such things in nature as eternal seeds or eggs capable of producing every species of living creatures, he exposes in the most satisfactory manner. The material world, he observes, is in itself void of life, and consequently incapable of intrinsic perfection ; from thence he infers that it is not self-existent, but must have derived its existence from some other being.

The author having established these fundamental points, proceeds to consider the general design of the Creator in the formation of the world.

M. Buffon, in his natural history, represents final causes as *entia rationis*, arbitrary relations, formed according to human views ; and he thinks that to draw any conclusion from thence is only to substitute the effect instead of the cause. Our author shews with great perspicuity, that final causes, or certain designs in the formation of things, are founded in reason ; that the latter part of M. Buffon's objection is a frivolous equivocation ; and that, if his hypothesis is true, there is nothing in the universe, and among its inhabitants, but chance, disorder, and confusion.

In the fifth dissertation the author considers God's particular designs, or final causes, in the animal kingdom ; and exhibits a comprehensive view of that amazing diversity of forms, organs, dispositions, aliments, modes of life, motion, and propagation, which is displayed in the brute creation. This is the most entertaining part of the present work, yet it does not contain many observations which will be new to those who have read what Ray, Derham, and other naturalists have written upon the subject.

From the brutal the author advances to the human species, and enquires into the nature of the soul and body of man, their distinguishing characteristics, powers, and operations.

‘ If men, he says, had clear ideas, or words precisely definite in their signification ; or if they had only consulted their own internal sensation, it would never have been disputed, whether the human soul be a substance, or only a certain quality or accident of the body. For, that we have a consciousness of our existence cannot be denied ; and there can be no self-consciousness unless I have a recollection of the preceding part of my duration, and find myself to be one and the same person, through manifold circumstances and changes. But I cannot look upon myself to be one and the same person with regard to the body ; since I know not whether any single particle of it remains with me, or has been changed. The soul alone, that conscious being within us, knows itself, by its inward sensation, to be one and the same being in several states and conditions,
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and by this knowledge has an idea and conviction of its existence, of duration in general, and of the time of its duration. Now if what always continues under various mutations, and never ceases to be the same identical thing, is to be termed a substance; it must be an incontestible truth, that the human soul, which from its own knowledge has a conviction that it is the same identical being which formerly perceived, thought, and willed various things, must be esteemed a substance, and ought by no means to be classed among the mere modes or qualities of any other being.'

The soul and body, he thinks, are clearly distinguished by the following criterion: 'We discover in ourselves two kinds of perceptions, which we divide into external and internal, or sensual and mental. The difference between these is most clearly seen by comparing strong and violent perceptions of the former, with those of the latter; for example, a painful wound in the corporeal parts, and a mental resentment of an injury or affront. As for the first, we can point exactly to the place which pains us; but the second has nothing local in it: We cannot in the latter case complain of any pain in the head, palpitation of the heart, or smart in any sensible part of the body. The cause of this is evident; for pain having its source in our bodies, the parts capable of being hurt are without each other, and locally different; and the soul, which minutely attends to the present state of the body, can point out the parts where this alteration has happened. But the resentment of an affront rises in the soul itself, not from the representation or perception of any thing corporeal, but of its own imperfection, and injury. Now there are no distinct parts within or without the soul, to shew where any hurt has been received.'

The dependence of the soul on the body, the author illustrates by a comparison, which is, perhaps, more evident and satisfactory than subtle arguments, drawn in a long chain of reasoning from the essential constitution of matter and spirit. If we consider, says he, the present organical body as a mirror, in which the soul, as it were, sees and perceives all things, we shall easily conceive that it will depend on this instrument; that, in this mirror, it will have no sight of some things; that of others it will have clear or obscure, plain or confused, slow or quick, regular or irregular, just or false images; and that, according to these representations it will perceive complacency or disgust, inclination or aversion. 'If a looking-glass, through some defect in its texture, does not reflect the images of certain bodies according to the rules of optics, or is full of dark spots or flaws; be the eye ever so sound, it will have no view of the objects in such a mirror. Should the mirror be clouded or foul
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in some places, or all over, the sight of the objects represented in it would be so far confused and imperfect. If the plate of glass, instead of being ground even and smooth, should be full of knots or inequalities, or have the least mixture or tinge of any colour in it, the objects would be misrepresented and disfigured. Thus by such a disfigurement and false tinge of objects, their just figure, proportion, regularity, and beauty would be changed into an illusory deformity; and the eye, instead of viewing them with any delight, would turn aside from them with disgust. The eye however, notwithstanding all these accidental defects of the glass, would still retain its just contexture, internal strength, and perfection, and would not be in the least weakened or injured by these defects. Farther, if the looking-glass was broken to shivers, it would not at all follow, that the eye would be destroyed and lose its strength, or that the images which the eye had once received by means of that glass would be totally obliterated. Though we suppose a mirror to be requisite for every part of the representation, it does not follow that another glass could not be allowed to the eye, in lieu of that which was broken.

‘ It will not be necessary for me to enter on a particular application of every part of these premises to the soul, and its dependence on the body. The comparison is clear in itself, and is perfectly applicable to the subject. Every one may easily observe, from what passes in himself, how the cases adduced may be accounted for, by the want of this or that organ, or the want of experience, and the ignorance consequent thereon; by the weakness and timidity of the understanding; by the obscurity and confusion of the images; by sleep, *deliquium*, and apoplexy; by the fancy, incapacity, and error; by inclinations, passions, and vices, as far as all these depend on the body; and even by death itself. From all these accidents, it may easily be conceived that however great a dependence the soul may have on the body; yet that does not in the least hinder the soul from being an essence distinct from the body, subsisting by itself, and amidst all internal and external changes still permanent in its identity. Now this truth being grounded on certain experience, and internal perception, and entirely consistent with the dependency of the soul on the body; it appears also, that this dependence can furnish no just proof against the most manifest experience; since, to conclude in general from the dependency of one thing on another, that they are homogeneous, similar, or identical, is to reason very preposterously.’

In order to discover the manner of life for which the human species was formed, the author draws a comparison between
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the faculties of men, and those of brutes. This, he thinks, is more particularly necessary, as several writers, (especially M. Rousseau) have exhibited a perfect similarity between men and brutes, or rather a pre-eminence of the latter above the former.

In the course of this dissertation he endeavours to shew, that men, by the want of some endowments which are granted to brutes, are under a necessity of using their reason; and that by the use of reason, we acquire very eminent advantages above the animal creation. From thence he infers, that it must be the intention of the Deity that man should exercise his faculties, and thereby attain to advantages and pre-eminences suitable to his rational nature. But as the human mind cannot be established in a solid tranquility without being possessed with love and reverence towards our Creator, a reliance on his providence, and the hope of a more perfect and durable state of existence, M. Reimarus proceeds to establish the doctrine of a superintending providence, and the immortality of the soul; and concludes with shewing, in the clearest manner, that the greatest happiness of mankind is derived from religion.

These topics are treated by our learned and ingenious author with great perspicuity, candor, and judgment; and if this work should not meet with that approbation in England, with which it has been received in Germany and Holland, it can only be owing to a multitude of treatises, which we have had before, wherein the same subjects are either professedly or occasionally discussed.

V. *The Truth of the Christian Religion vindicated from the Objections of Unbelievers; particularly of Mr. John James Rousseau: in a Series of Dissertations. By the Authors of the Christian Magazine.* 8vo. Pr. 5s. Newbery.

NO writer, as the authors of this work observe in their preface, hath attacked christianity with more subtilty than Rousseau in his *Emilius*; and as no antidote had hitherto been offered to the public, against the poison of the Savoyard Vicar's Creed, they determined to lay before the public a series of dissertations on such important topicks of revealed religion, as more immediately respect this adversary's objections.

Dissertation I. has for its title, *Of the natural state and condition of man*; and is divided into ten sections. In the first the state of infancy is briefly considered. Rousseau, our authors observe, had plainly contradicted himself upon this point, asserting in one part of his work, that man is born without

spot, or impurity, and in another, admitting that he is not so born, and that his first freedom has been infringed.

Our authors thus reply to what Rousseau has advanced on this point. 'How amazing a spectacle is that of our infancy! the grief and pains it costs to give us birth are a sure prediction of the miseries into which we are about to enter! Incapable of expressing, by our speech, what we feel, and are; cries and lamentations immediately proclaim our evils and afflictions. Wretched from the first moment of existence, without knowing we are so, and without being conscious that we do exist; how worthy is our condition of tears and compassion.' In the second section man's original depravity is endeavoured to be proved, from the difficulty with which truth is investigated and apprehended; and from the facility with which error is followed and embraced. The consequence of this is, that man mistakes his way to happiness. These reflections employ section third, which consists of some smart strictures on this important subject. The fourth section is taken up in shewing the dominion of the flesh and sense over reason. The reader will find, here, no very flattering picture of human nature; but whether always true or not, may be, and has been disputed, by very eminent writers on this subject. They who have read Dr. Young's Night Thoughts, quoted by our authors page 14, may easily form an idea of the reasoning, or, as some will call it, declamation of which this section, of near nine pages, consists. Sections five and six contain an attempt to prove against Rousseau, the original depravity of mankind. This is a piece of the closest reasoning we find throughout this work. The chief argument is drawn from the many evils, both physical and moral, to which mankind is subjected in this life. 'Let Rousseau, say the authors, page 18, inform us, if he can, how, under the providence of a just God, the human race could be thus overwhelmed with innumerable evils, unless it were culpable from its birth. There is no middle way of resolving this proposition; either God is impotent or unjust, or man is culpable. And these inflictions, we are told, mankind have merited, by the offence of their first parents.'—The ninth section contains an apology for this doctrine, by admitting that there are great difficulties concerning original sin; which the authors attempt to solve, by supposing that Adam was, in this case, the representative, and federal head of all mankind; that therefore his transgression is imputed to all his posterity.—This is confessedly an obscure point; and when we go, here, one step beyond what revelation teaches concerning it, we are apt to run into the inextricable mazes of systems and hypotheses,

theses, which seldom guide us to the true solution of any controverted question.

In section tenth and last, the authors endeavour to clear up these difficulties from the doctrine of redemption; because whatever loss mankind have sustained by the first transgression, has been made up by the Redeemer; upon this interesting part of the subject, the reader will find some apposite and sensible observations.

Dissertation II. On the necessity of revelation.

This point our authors endeavour to illustrate through eighteen sections, the subjects of which the reader will find in the table of contents. To enter into a particular detail of the several arguments pursued in this dissertation, would greatly exceed our bounds in this article. In general we are of opinion, that this part of the work is equal, in its execution, to any in the book: for which a good reason may be assigned; the subject has been discussed by the ablest advocates that ever have appeared on the side of revelation.—As a specimen of the style and manner of our authors, we shall lay before the reader what they call an application to Rousseau, page 60. After proving the necessity of revelation, from the ignorance and inconsistency of philosophers respecting God, and the great truths of religion; ‘And now, continue they, we will beg leave to ask Rousseau a few plain and simple questions. Were not these great men, these exalted genius’s of profane antiquity, endued with reason as capacious as his own? Were they not furnished with as many natural assistances for the investigation of truth, as himself? How then, after so clear a proof as we have just been giving, can Rousseau have the hardiness to tell his Emilius, You will find my exposition treat of nothing more than natural religion: it is very strange that we should stand in need of any other! By what means shall I find out this necessity? What then! is the whole universe exhausted with the vain efforts it hath made to dissipate its darkness, insufficient to convince Rousseau of the necessity of revelation?’

Dissertation the third, which is on miracles, contains twenty-one sections, and the arguments used by our authors, tho’ common, are well urged, and set in a clear and familiar light. They are chiefly drawn from the wonderful propagation of christianity, which was in itself the greatest miracle; from the condition and circumstances of the first preachers; from the attestation of miracles, as matters of fact; and from the continuance of christianity to this day.—The answer to what they justly call a very sophistical conclusion of Rousseau’s, is just and spirited. When the pagans, says Rousseau, put the apo-

stiles to death, for preaching up to them the worship of a strange God, proving their divine mission by prophecies and miracles; I see not what could be substantially objected to their proceeding, which might not with equal justice have been retorted upon us. 'What a fatal blindness of heart, reply our authors, doth this speech discover in its author? To call the Almighty, the only true God, that very Deity, whose glory and whose name the idols usurped, a strange God; to dare to advance, that when the pagans put the apostles to death, who proved their mission by predictions and miracles, he does not see what could be substantially objected against them, which they might not instantly (justly) retort! What disingenuity, or malice, or ignorance is this! The pagans, more enlightened, and more sincere than Rousseau, were very sensible they had nothing substantial to oppose against such convincing arguments. Idolatry, confounded with the splendor of them, beheld all its efforts rendered ineffectual against so strong a barrier. But the infidel, whose inclinations better correspond with idolatry, beholds with a secret spite the latter rising upon the ruins of the other; and would have felt no concern, had the heathensexterminated every christian.' In the seventeenth section the authority of the church, as attesting the truth and evidence of miracles, is considered; and in the twentieth section, the pretended miracles of Apollonius Tyaneus, so often, by infidels, individiously, nay blasphemously, compared with those of Jesus Christ. Upon this point, however, nothing new is advanced. The last section is employed in shewing, that real miracles are incontestible evidences of truth; and that none such ever were, or can be wrought, in support of error, idolatry, or imposture. This point is pursued through twenty-two pages, and large quotations from the fathers, from Tertullian especially, and from several eminent moderns, are adduced in support and confirmation of it.

Dissertation IV. On the Scriptures.

The authors proceed in this dissertation, which consists only of four sections, to consider the sacred scriptures, not only as books wherein historical facts may be searched for, and discovered; but also as a divine revelation, containing the most sublime and important truths. 'I cannot, says the author, therefore regard these books (page 267) as historically true, without, at the same time, acknowledging their divinity, the sanctity of their authors, who every where declare themselves to be the messengers of God, and to be inspired by him, in whatever they pronounce; without acknowledging also, and respecting their words, as the words of God himself.' This point

point is much laboured; the proofs being brought from the testimony of the church, from that uninterrupted tradition by which these writings have been handed down, from age to age, even to the present times, as the word of God. 'The church, says our author, is of divine original; Jesus Christ himself is the institutor of it, his spirit its soul; and he will continue with it, even unto the end of time; he will never permit the gates of hell to prevail against it: this society is therefore the basis and pillar of the truth: page 268. I cease therefore to look upon the church, as a society merely human. I behold it invested with a divine authority.'—Will all protestants subscribe to these assertions? This train of reasoning is pursued, with a good deal of address, through near eleven pages, and concludes thus: 'It was essentially requisite therefore, that Divine Providence should take a particular care of these books, which his (God's) own spirit had dictated. By communicating revelation, he engaged to preserve it from all those defilements which it might have received either from the frailty, or malice of mankind.'—The design of the third section is to shew, that though there are, and always have been, various copies, and different readings of the sacred scriptures; yet they are by no means such as can either weaken the authority of them, or affect the truth of the doctrines contained in them. These reasons, the author thinks, may suffice to answer Rousseau's enquiry, Who shall assure me, that these books are faithfully translated, or that it is even possible they should be so?—In the last section, it is shewn, that the sacred books have been sufficiently common, so as that they might have been known to the whole world, page 283; that they were well known to, and read by, Celsus, Porphyry, and Julian; and even made use of by them, in their writings against the christians. Rousseau has more than insinuated, that christians, in the books of their adversaries, had not honesty enough to leave their objections in full force. To this, page 284, it is replied, that christians have actually left these arguments of their adversaries in their full force; and that Rousseau himself is sensible, that all the objections which still subsist against the christian religion, are not weighty enough to weaken its authority; and therefore to indulge his infidelity, he fancies, that there have been heretofore stronger objections, which christians have secretly retrenched. This supposition is shewn to be absurd; and the case briefly, but well reasoned, to the end of the section.

The subject of the fifth dissertation is the moral character of Jesus Christ compared with that of Socrates. The first section begins by observing, that amongst the various evidences to prove the truth and divinity of our holy religion,

that taken from the moral character of Jesus Christ, is, perhaps, not the least cogent. Deists and unbelievers, the authors observe, page 287, are fond of exalting the character of Socrates, and of comparing him with, or preferring him to, Jesus Christ. In the second section the reader will find a long quotation from Rousseau, in which, in strong and express terms, he acknowledges the excellency of revelation; and with great eloquence shews the infinite superiority of the character of the Blessed Jesus, to that of the celebrated son of Sophroniscus. The remarks our authors make upon this are both just and spirited, though that, page 294, which concludes the section, will, we apprehend, meet with but a cold reception from some, being too much the language of orthodoxy to please, in the present age. In the following sections of this dissertation, the subject is pursued, by considering, in itself, the moral character of Jesus Christ;—his doctrine;—the preparations by prophecies, &c. for his coming;—his life and death;—the character of the disciples of Socrates, and of Jesus Christ;—the characters, and amazing fortitude of the primitive martyrs; in all which the authors have displayed, if not great abilities, yet much reading, a strict regard to truth, some fine sentiments, clothed now-and-then in language which some may call inflated, and others esteem elegant and graceful.—In the eighth and last section, the evidences for the truth of christianity, arising from the character of Jesus Christ, are summed up with judgment and precision; the conclusion of which take in the words of the authors: ‘The character of Christ, therefore, as drawn by them, i. e. the apostles and evangelists, is genuine and true;—and consequently proves his divine mission, both by its superlative excellence, and by his laying claim to such a mission.’

The sixth and last dissertation has for its title, *The Christian, Mahometan, and Jewith religions compared, with a view of the prophecies.*—This dissertation consists of sixteen sections, and makes above one fourth part of the whole work; a particular account therefore of every section cannot here be expected. In the first section the argument is stated, and Rousseau’s inconsistency, in what he says upon this subject, plainly shewn. Rousseau’s account of the three religions is this: We have, says he, in Europe, three principal religions: one admits only of one revelation, another of two, and the third of three. Each holds the other in detestation, anathematizes their professors, and accuses them of ignorance, obstinacy, and falshood.—That which admits only of one revelation, is the most ancient, and seems the least disputable; that which admits of three, is the most modern, and seems to be the most consistent; that which
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admits of two, and rejects the third, may possibly be the best ; but it hath every prepossession against it : its inconsistency stares one full in the face.' In answer to this, it is asked, page 321, how it is possible, if the first religion seems to be the most indisputable, that the second can appear to be most consistent ? and how can the third be possibly the best, if it hath every prepossession against it ; and if its inconsistency stares us full in the face ? ' The end, say our authors, which this writer has in view, seems to be the destruction of all religion. He desires to shew no more favour to one, than the other ; and therefore he subtly avails himself of one for demolishing the rest. To defeat these frivolous cavils, our authors profess that it shall be their business to prove to Rousseau, that the christian is the most ancient of all religions,—the most indisputable,—and the most consistent, page 322. This proof they endeavour to make good, by examining the Mahometan religion, and comparing it with Christianity ;—by enquiring into the manner in which the two religions were propagated ; and by accounting for the success of the Mahometan. In this process, the common arguments, for nothing new is advanced, are well arranged, and reduced into a narrower compass, than they usually are in larger treatises. In the sixth section it is shewn that the Christians have sufficient proof to convince the Jews. This argument is well supported from several topicks, especially from a view of the prophecies, which concludes this work.

As this subject has been largely discussed by some of the best and most learned writers on the side of Christianity ; it will be sufficient to apprise our readers, that the authors of this work have made good use of the arguments of these great men, and applied them to good purpose in obviating the objections of Rousseau ; particularly where he would insinuate, that the Jews have stronger objections against Christianity, than they have as yet published to the world ; being deterred by the fear of what Christians might make them suffer on that account. This our authors plainly shew to be an invidious, and equally false suggestion of Rousseau's ; and that the Jews have no stronger objections against Christianity than what are well known ; and we may add, have been published to the world, if not by the Jews, yet by infidels, seemingly in their favour ; but in reality, in spite to Christianity.—The last section contains some proofs, very properly urged, for the truth of Christianity, from a consideration of the present state of the Jews ; and concludes with observing, that every circumstance concurs to shew to unbelievers, that the Christian religion derives its strength from whatever can be invented to destroy it.

'Let any one look, add our authors, at this assemblage of proofs in favour of Christianity, and he must deplore the obstinate blindness of those who endeavour to bring it into contempt, or oblivion.'

Upon the whole, this work appears to be executed, with sufficient fidelity and perspicuity. The style is not always equal; but it is plain and intelligible, and often lively and animated. The plan is easy, and the method clear. We would therefore recommend the book, not only as entertaining to readers of a religious turn, but also as highly useful for those who have not sufficient leisure to peruse the more voluminous works which have been published upon this important subject.

VI. *The want of Universality no Objection to the Christian Religion. Being the Substance of a Discourse preached at the Temple Church the Tenth day of November 1765. By Gregory Sharpe, LL.D. Master of the Temple, Chaplain in ordinary to his Majesty, and Fellow of the Royal and Antiquarian Societies. 8vo. Pr. 1s. 6d. Hawkins.*

IT has been observed that christianity hardly extends to a fifth part of the habitable world; it is certain, however, that some of the greatest empires are at present overspread with false religion or gross idolatry. If then, says the unbeliever, you plead for the divine authority, and the superior excellence of the Christian religion, why is it not universal? In answer to this question our learned author, by a variety of arguments deduced from the gradual improvements of mankind, in every natural and moral accomplishment, endeavours to shew, that the evidences for Christianity are to be admitted, notwithstanding the revelation of God's will is communicated to men by degrees. He then proceeds to enquire into the fact, and, from the opinions and practices of mankind, determine whether all knowledge of Christ is confined to so few men as the adversary is pleased to maintain.

'The Mohammedan, he says, Turk or Persian, acknowledges the miraculous birth of Christ: and the Jew before he is permitted to embrace Mohammedism must profess his belief in Christ. The Mohammedan expects a second appearance of our Lord from heaven; and believes that all men will then unite together in one religion, and one mode of worship. What is the opinion of other people and nations in the eastern world, who have long been considered as pagans only, without any knowledge of the true God or of Christ, may be known with

with certainty from their writings and religious ceremonies.

‘ A Grecian philosopher * who wrote against Christianity assures us, that the Indians believed that God created the world by his son. And in their sacred book, called the Vedam, which they revere as the Christian does his Bible, whatever may be the practice of the Indians, nothing is to be found that encourages idolatry.—

‘ The Indians have applied to their God Xaca, who was no other than Sefac, renowned for his conquests in the Eastern world, and like other antient heroes deified after his death, almost every circumstance in the life of Jesus. He was born of a virgin, washed with the dew of heaven. The whole world shines with unusual splendor at his birth; the earth trembles; chosen hymns are sung; the infant is adored and gifts are offered unto him. He is presented in the Temple, and is again worshipped. They who are inspired foretel many miracles to be performed by him; and the most antient prophet, taking him in his arms, embraces him with tenderness, and tears flowing, speaks of the wonders he is to perform, the divine truths he is to unfold, and, particularly, of what was to happen to him in the desert.—From his mother's womb he is endowed with the knowledge of all things, self-taught, astonishing the most learned.—He is led into the wilderness, where he continues a long time, praying and fasting.—Again he returns to the wilderness, and meditates solely upon the duties of brotherly love, and patience in enduring all things for the salvation of the world.—The adversary of mankind, the evil one, is astonished at the greatness of this contemplation, and, surrounded by his infernal agents, assails him. Xaca is victorious: and Satan asks him how he could resist his darts, and remain fixed in meditation, unmoveable as a rock. Behold the bright marks of heaven upon me, and know that you have not any power to hurt me.—Upon which the evil one with his followers leave him. After this triumph, he chose disciples, gave them new laws, provided the proper remedies against sin; actuated by an ardent desire to redeem the world, he used his utmost endeavours to turn men from the way that leads to destruction. And infinite and most marvellous were the works he performed upon the minds of unbelieving men to convert them to his religion. His doctrine is preached to all the nations of the world, and supported by miracles is universally embraced.—The law restored, he dies: the earth then shakes with dreadful con-

* Porphyry de Styge.

cussions,

cussions, and thick darkness obscures the sky.—Xaca dead, his disciples commit to writing all the actions of their master.

‘ If any difficulty arises in the mind from ascribing the actions of Christ to Xaca, from the change of names only, assigning to a more remote object of worship the deeds and doctrines of the Savior, when newly introduced amongst them, allowing all the weight that can be given to such an observation, as I should chuse to call it rather than objection ; we shall find that these Eastern people are not absolutely strangers to the name of Christ and other persons and people recorded in the Gospels.—They speak of Christ, whom they expressly call Krisnu, as of one whose conception was miraculous and divine, born under the sign or constellation of the Virgin in the kingdom of Agiodia or Judæa ; of whom it was foretold by (Aggi) an angel—He shall save his nation Judah of the race of the shepherds, he shall restore life to the good : he shall slay the giants. All the world shall acknowledge him and invoke his name. This is a divine prophecy : doubt not : it shall be.—Sridoroh or Herod, feigning a desire to see the infant, commands the slaughter of the innocents. This Krisnu of the Indians performed many miracles exactly the same with those recorded of Jesus, healing the paralytic and raising men from the dead.

‘ The transfiguration upon mount Thabor is related in their histories, and the Apostle John, in particular, is said to have been one of those who were then present.—Krisnu before his death sups with his disciples, and they are washed : after this near Gethsemani a tumult arises ; he is embraced by Judas, whom they call Giudistira ; and he recommends the women to the care of Argiun or John.

‘ Xaca (Sefac) Bisnu, the Chinese Fo, and Kris or Krisnu is Christ ; who is crucified in every mind ; the first man, the first offspring, only son, lawgiver, deliverer, savior.

‘ The many crosses erected by the Indians of Nepal seem originally to have been in commemoration of the crucifixion of our Lord, though applied by them at this day to demons. These Indians of Nepal erect crucifixes with nails through the hands and feet : and the grand Lama celebrates a sacrifice with bread, and what he is permitted to drink, wine being forbidden, of which he takes a small portion himself, and distributes the rest to the Lamas who assist at the ceremony.

‘ Hence it is evident that these people and nations, Persians, Indians, Tartars, and Chinese, have some knowledge of Christ, his history, doctrines, and institutions : and therefore, that Christianity is more universal than many have imagined it to be.’

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The author ascertains by proper testimonies the facts which are here exhibited * ; and concludes his discourse with some general observations, which are calculated to remove every part of the objection he undertakes to answer, and recommend the Christian religion to the acceptance of mankind.

VII. *Several Discourses preached at St. James's, Westminster. By George Baddelley, D.D. Curate of St. James's, Westminster. 8vo. Pr. 5s. Keith.*

THIS volume contains twelve plain and practical discourses.

In the first, the author shews that Christianity promotes the true pleasure and happiness of mankind. In the second he points out the duty and advantages of an early piety ; and in the third he proves, that Jesus Christ, by foretelling future events, working miracles, and instructing mankind in piety and virtue, supported, with the greatest propriety and dignity, the character of a divine prophet.

In the fourth he shews that prosperous and adverse circumstances in life are providentially conducive to the good of every sincere and obedient christian.

The fifth and sixth contain an illustration of the parable of the prodigal son, with observations.

In the seventh, which is a continuation of the same subject, the character of the elder brother is considered, and applied to uncandid and censorious christians.

In the eighth the author vindicates our Saviour's weeping at the death of Lazarus, by shewing that his emotion, on that occasion, was consistent with the character of the Messiah, and the dignity of human nature ; and that many of the greatest and wisest of men have, in the same manner, expressed a sense of pity and compassion. He then proceeds to consider the proper use and government of the passions.

St. Paul, Heb. xii. compares human life to a race. Our author, in his ninth discourse, endeavours to shew the propriety of this comparison, and elucidate some expressions in which the apostle alludes to the Olympic games.

Christian fortitude, exemplified in the conduct of Shadrach, Meshach, and Abednego, is the subject of the tenth discourse.

* Dr. Sharpe cites Alphabet. Tibet. à Fr. Aug. Ant. Georgio, &c.—They who want to see a more particular enquiry into the extent of Christianity, may consult Millar's Hist. or Fabricii Lux Evangelii.

The design of the eleventh is to shew, that additional evidences and miracles are unnecessary to convince mankind of the truth of the Christian religion, and to dispose them to the practice of holiness and virtue.

In the twelfth sermon the doctor takes for his text these words of our Saviour—*Come unto me, all ye that labour and are heavy laden, and I will give you rest.* In discoursing on this text, he exposes the absurdity of those who direct their prayers to the Virgin Mary, to angels, or departed saints. He then proceeds to observe, that *coming to Christ*, is, to believe in him [or to become one of his disciples]; and that the *rest* which our Saviour promises, implies a freedom from the burdensome services of the Jewish law; and, in a secondary sense, a deliverance from the power and guilt of sin, with an enjoyment of the tranquility and comfort which Christianity affords.

The following extract from the last discourse will be a sufficient specimen of the author's stile and manner:

' To come unto Christ, or to believe in him, from what has been delivered, must certainly appear to be a point of much concern and importance. It is in fact the whole of our religion. True faith in Christ is not only ideal and speculative, but also practical and enlivening; it does not consist in whim, reveries, and enthusiastic notions and conceits, inspiring the mind with presumption and uncharitableness. For the natural consequences of entertaining an high opinion of ourselves, are destructive of the faith and charity of the gospel. Christian faith is sober and sedate; it acts in a rational, judicious manner, suitable to, and correspondent with, the powers of our intelligent nature; and being convinced by reason and argument of the truth and divinity of the evangelical revelation, it calms and quiets the mind, excites us to the practice of virtue, and clothes us with humility and the love of God and our neighbour, evidenced by acts of devotion, probity, and mercy. But spiritual pride is agitated by unintelligent and extraordinary impulses, is dependent on the motion of the animal spirits, and directed by doubtful, and very frequently pernicious, impressions. No wonder, influenced by such dubious and ignoble principles, pregnant with folly, madness, and impiety; the votaries of enthusiasm should despise moral duties, disregard the commands of Christian and social injunctions, and pretend to greater knowledge than the learned; since even the holy scriptures themselves are no farther valued and esteemed, than they are ignorantly and absurdly supposed to coincide with their irrational opinions. Add to this, that enthusiasts are always severe and ungenerous, perpetually condemning, without any
bowels

bowels of mercy, those who dissent from their extravagant and incoherent tenets. If you are not as presumptuous as themselves, you have no knowledge, no faith; you are without hope, and without God in the world. But let us appeal to the law and to the testimony of evangelical declarations. Where, in the holy oracles of truth, are imaginary raptures and ecstasies propounded, as marks and evidences of the good Christian? The consolations of the gospel are not small; the ways of piety, we gratefully confess, are ways of peace and joy; but the foundation of religious tranquillity and happiness is not laid upon uncertain principles and impulses. No! Satan may transform himself into an angel of light; and is it not notoriously known, that numbers have been deceived with these impressions? and being deluded by the wiles of the devil, have fallen into numerous sins, even at the time they retained their vain confidence of boasting? But, thank God, we have not so learned Christ. May it be our endeavour to prove the sincerity and liveliness of our faith, by concomitant actions of righteousness, truth, goodness, and universal love and charity, even to those who are in error. Let us not be unsettled and disorderly; let us not indulge idle and unprofitable curiosity; but, as friends to discipline and order, let us attend the pastoral instructions of our proper and parochial ministers; who watch over our souls, as those who must give account, and who are ever ready gladly to do all in their power to promote the good work of our salvation.'

VIII. *Antenuptial Fornication considered. In a Letter to a young Gentleman.* 8vo. Pr. 1s. 6d. Becket.

THE observations which the author has suggested on this topic are rational and important, and clearly demonstrate the necessity of a legal authenticity, as an essential part of the marriage contract. 'If, says he, they are persons in a *state of nature*, who are contracting with each other, their mutual engagement has no concern with a *community*, and may remain *private* between themselves: but if they are persons in a *community*, their engagement needs the support, and is subject to the regulations of the community to which they belong. Now since we have in reality no other persons to speak of in the present question, but such who are in community, the strictest ethical propriety obliges us to say, that marriage is "a covenant between a man and a woman, transacted at such a time, and in such a manner, as the laws of their country direct; in which they mutually promise to cohabit for life, and to be continually careful to promote the happiness of each other, and their

their posterity, and to entitle such posterity to the common privileges of society."——

‘ If a *mutual promise*, without its *legal authenticity*, was allowed to be the whole import of the marriage-covenant, what calamities would soon spread through society, as the immediate consequences of encouraging perfidious men to make use of the most solemn, but secret, promises and engagements, merely to gratify their vilest inclinations? We daily see with what precaution men think it necessary to act in affairs of far less importance. If it is but transferring into another’s possession such inferior property as money, merchandize, or land, what care is there to have the previous contract duly testified according to law? But how incomparably and inestimably precious is that property, which consists in personal honour and virtue; since the loss of it can never be compensated by any thing that earth can afford? Whenever this noblest property is to be transferred to another’s possession by marriage, who but the most imprudent and infatuated would risk their all on a contract without law, and therefore contrary to law? And if by such imprudence and infatuation the jewel of personal honour and virtue be lost, how often does that involve in it the loss of every other blessing which naturally results from lawful marriage? For instead of the most endearing and delightful friendship for life, what rage of jealousy, what bitterness of mutual contention, and a thousand violent passions conspire to break the heart? How is the best relief often denied under the many infirmities peculiar to a state of pregnancy? How are children left destitute of the most desirable provision for their maintenance, instruction, and government? How is the regular descent of patrimonies overthrown? And to the unspeakable prejudice of the common interest of mankind, how is the rational hope of a numerous and healthful offspring totally precluded?

‘ Even the heathen nations appear to have been so fully convinced of the propriety and force of this reasoning, that they universally made marriage a public transaction, and reckoned it infamous to have no public marriage-rites and ceremonies. Though many among them made light of fornication, and though some of them allowed it, yet it was only when supposed to be committed, either with slaves or with common prostitutes. We never read in pagan writers of such a licence wherein women of reputation or fortune were concerned, but much said to condemn it. Among the Romans, if a man had kept a woman a considerable time, nevertheless he could not take her to wife, without the consent of her friends; which plainly supposes that they considered a public contract as necessary to marriage. In this sense we must understand Quintilian, when he says,

“ Fami-

“Familiarity and commerce, without public rites, can never make a wife.” For the same reason Plato in his Republic advises, that the first care of a legislator should be to make some nuptial laws, as what would have a good influence in all future regulations of the state.’

The author then proceeds to enquire how this matter stands upon the footing of revelation, and having examined a variety of instances recorded in the sacred history, he concludes, that every known community of men have considered marriage as a public transaction, agreeably to the laws of this kingdom. But as national institutions, examples from scripture, and the most rational deductions from the moral fitness or unfitness of things, strike but feebly on the mind, and are seldom able to controul the favourite inclinations of the licentious, the author, in the last place, appeals to the natural dictates of the human heart; and pathetically represents the distresses in which a tender female and an innocent offspring might be involved, in consequence of that illegal connection which is the subject of this letter.

IX. *Voyages and Travels in the Levant; in the Years 1749, 50, 51, 52. Containing Observations in Natural History, Physick, Agriculture, and Commerce: particularly on the Holy Land, and the Natural History of the Scriptures. Written originally in the Swedish Language, by the late Frederick Hasselquist, M. D. Fellow of the Royal Societies of Upsal and Stockholm. Published, by Order of her present Majesty the Queen of Sweden, by Charles Linnæus, Physician to the King of Sweden, Professor of Botany at Upsal, and Member of all the Learned Societies in Europe. 8vo. Pr. 5s. Davis and Reymers.*

THE modern Swedes bid fair to atone for the literary ravages committed by their Gothic ancestors, and do equal honour to their country by the encouragement they gave to the merit, and the regard they have paid to the memory of this author.—True genius is ever ardent in its pursuits, and often by proposing what was impossible, has effected what has been deemed to be impracticable —Dr. Hasselquist is a recent and an illustrious example of the above observation.

Under every discouragement of indigent circumstances and a destitute orphancy, his genius impelled him so strongly to the study of natural history, that he formed the more than romantic resolution of travelling from Sweden to Palestine in search of knowledge, and to wipe away an oblique reproach thrown out against naturalists by his master Linnæus, as if the productions
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of the two Indias were better known than those of the Holy Land, and of the countries where the scenes of scripture history are laid. All the difficulties, some of them apparently insurmountable, urged by his above-mentioned master and friend, vanished before the warmth of his passion to perform the voyage. His countrymen, both in their collective and private capacities, had the glory to second his noble ardor; he performed his purpose, but died on his return, and left the public of England to repine at having been preceded by Sweden in the practice of true literary munificence.—Hasselquist was maintained and supported by living patrons, and not by obituary bequeathments.—But ought we not to consider how *superior* the Swedish is to the English nation in riches, and ready money?

Hasselquist, like a true genius, seems to have been above all considerations of poverty or a goal, for when he died in the neighbourhood of Smyrna, his creditors seized all his collections and curiosities for a debt of 350*l.* which he had contracted on his travels. We are not authorised to say whether his MSS and effects might not have been disposed of for that sum; but it is certain that the debt was paid, and the collections redeemed by the present queen of Sweden out of her privy purse; and that they are now deposited at her palace of Drottningholm.

Dr. Hasselquist is as entertaining a traveller as he is an instructive naturalist: his descriptions of men, manners, and places, are simple, but just and lively; and his unaffected style convinces us of his candour.

We wish the limits of our undertaking would permit us to give some extracts from this curious and entertaining work, which suffers greatly by the translation (executed by a Swedish gentleman); but perhaps this inaccuracy may be owing to the nature of the original language, and is not to be remedied but by consulting other authors who have treated of the same subject. As to the work itself, it is divided into two parts: the first contains the author's voyage to Smyrna; his travels thro' Egypt, the Holy Land, and Syria, and his voyages to Cyprus, Rhodes, and Chio. The second, which is perhaps the most valuable part of the work, treats of the quadrupeds, birds, amphibia, fish, insects, worms, plants and stores of the places he visited; the natural history of Palestine, the plants and animals mentioned in the Holy Scriptures, *Materia Medica*, diseases and their remedies, observations on commerce, and the author's letters to Dr. Linnæus.

As this writer relates only what he saw, he is not apt to break into his reader's entertainment by wild criticisms, and conjectures, that are so fashionable with modern travellers; we own, therefore, that we have read his work with more satisfaction

tion than any of the same kind we have met with for some time; and we sincerely think it a valuable acquisition to the republic of letters.

X. *An historical and critical Account of the Life of Charles II. King of Great-Britain. After the Manner of Mr. Bayle. Drawn from original Writers and State-papers. To which is added, an Appendix of original Papers, now first published. By William Harris, D. D. In 2 Vols. 8vo. Pr. 10s. Millar.*

WE have already (see vol. XII. p. 381.) paid our compliments to this botcher of history, this discoverer of secrets that are hid from no eye, this publisher of letters that convey no information, and of anecdotes that have no meaning. Is there a Royalist now alive, who will deny that Charles the Second was a very naughty boy, and that he lyed, dissembled, and w——red, both at home and abroad; that his principles were arbitrary; and that he would have been glad rather to have held his sceptre at second-hand from the French king, provided he could have been secure in the indulgence of his vices and luxuries, than have been subjected to the checks and prying eyes of a parliament.

But could not this have been said without raking up, as this compiler does, all the filth of history, and loading his page with quotations from Needham, Ludlow, Burton, and above twenty other writers of characters either so doubtful or so infamous, that their testimonies, instead of strengthening, serve to discredit even the best cause?

With regard to the lying and dissimulation of Charles, no prince was ever more excusable than he was upon those heads; for he was obliged to be on his guard against the greatest liars and hypocrites that perhaps ever existed. We do not pretend either to excuse or to disguise his amours; but had he been equal to the virtues of his grandfather, Henry the Great, it is doubtful whether he would not have been Henry's inferior in his vices; and yet Dr. Harris will scarcely be able to convince the world, that Henry was not a great and wise prince, and deservedly accounted the father of his people. In short, it would be easy for a red-hot Royalist to compile and huddle together, in the Harrisian manner, such a history (and from much better authorities) as would scower the character of Charles from all our author's blackening.

Though we have perhaps as high ideas as any republican in England, of the principles upon which Charles the First was originally opposed by his parliament; yet we cannot,

without horror, read the following quotation, in which this compiler, after declaiming against the severities shewn to the regicides at the time of the restoration, thus proceeds :

‘ To return.—In the king, this might have been excusable. But that a house of commons, the leading men of which had generously withstood Charles I. in arms, in defence of their liberties ;—for these men to treat thus their coadjutors in their noble work, because they were desirous of perfecting, and actually compleated it, was highly unjustifiable. If indeed no power, no person, no community or body of men, not the people, either collectively or representatively, have any coercive power over the person of the king, by the fundamental laws, as was asserted by Sir Orlando Bridgman on this occasion ; then the king’s judges had no reason to complain. But if this doctrine was true, then were the leaders in the house of commons, who had waged war with the late king, and held him too in safe custody till he would comply with their terms, traitors also ; and liable to a like judgment. But as they denied this, and took care to vindicate their own arming against the king, and permitted not their hostile proceedings, in any act of parliament, to be called rebellion ; it plainly appears, that they themselves must have held a very different doctrine, and ought not to have set an example so fatal to posterity. ‘ If a king deserves,’ says an excellent writer, ‘ to be opposed by force of arms, he deserves death : if he reduces his subjects to that extremity, the blood spilt in the quarrel lies on him :—the executing him afterwards, is a meer formality.’ This is unanswerable. And whether Charles I. by exercising tyranny, was not the occasion of his own and his people’s calamities, is freely left to the judgment of the intelligent reader.—Besides, with submission, that could never be deemed an act of murder, which was intended as an act of safety and glory to the community. The king was in captivity, in consequence of an unsuccessful war with his people.—And why—in the name of common sense—must he be exempted from a fate he would certainly have inflicted on his opponents, had he been in their case and they in his ?—These men, indeed, had no power, according to the ancient settled laws of the kingdom, to deal thus with the king.—But what had laws to do in war ? The moment hostilities commenced, law, as far as related to the several branches of the legislature, ceased :—the sword was to decide the quarrel ; and whatever the victor had a right to demand of the vanquished, the vanquished ought to submit to. At the lowest, this is self-preservation ; which is justly procured, though it be by the death of the adversary. Had these men offended against the statute of Treasons in times of settled government, it would have been right to have indicted them.

them thereon; and they might have been justly told, that no man can justify treason. But the law, properly, was out of the case; though the lawyers, as usual, made much of it, and very virulently exclaimed against parricides, regicides, and traitors. In short, as there had been great excesses among all parties, and each thought they had reason to complain of another; and as the nation seemed, at this time, to be filled with a common joy; a total act of indemnity ought to have been enacted, for all former proceedings.'

It is hard to say, whether the doctrine contained in the above detestable quotation is more false in fact, or destructive of government. It is not this author's fastidious and ridiculous pronouncing the quotation from the honourable gentleman to be unanswerable that will render it so; for the doctrine it contains is as contrary to the truth of history as to the principles of government, and was disclaimed in the strongest terms by the parliament of England, and by those who were the most forward to appear in arms against Charles. They never pretended to enter into any other than a defensive war; and even when the means of that defence became offensive, they pleaded necessity, and the most tender regard for his majesty's person. An opposition may become criminal in the progress, and yet be justifiable in its commencement. Such were the sentiments of the parliament who opposed Charles; for he had no sooner yielded to those propositions for which they took up arms, than they agreed to treat with him: but the army by force took his person and the treaty out of their hands.

From that instant neither parliament nor house of commons existed in Great-Britain, and there was an end of all judicial and legislative power, but what was usurped by a set of lawless ruffians; whom our author most iniquitously and absurdly affects to call sometimes by the name of the commons and sometimes the parliament of England, the better to blind his readers. Every act of violence committed by such men against the king became treason, and every life that was lost, either in the field, upon scaffolds, or otherwise, was murder.

Upon the whole, the principles of this author are not more pernicious as a politician, than his abilities are contemptible as an historian. Instead of reasoning, he is perpetually obtruding upon his reader despicable strains of declamation, and dull scraps of poetry; nor does he even make an advantageous use of the trite, paltry authorities that lie before him; so that never had any cause a weaker advocate than that which he has undertaken.

XI. *The Life of Mr. James Quin, Comedian. With the History of the Stage from his commencing Actor to his Retreat to Bath. Illustrated with many curious and interesting Anecdotes of several Persons of Distinction, Literature, and Gallantry. To which is added, a genuine and authentic Copy of his last Will and Testament. Dedicated to David Garrick, Esq. 12mo. Pr. 1s. 6d. Bladon.*

BIOGRAPHY may be considered as a useful and entertaining study, since there are few lives offered to the public which are not intimately blended with some important transactions, or some curious occurrences: it creates an emulation in the rising generation to see merit handed down to posterity in the annals of fame; and there are scarce any departments in life, which, when properly filled, may not reflect a lustre upon him who has discharged his duty. It is true, Shakespeare himself has placed the vocation of an actor in no very advantageous point of view; but then it is he *who frets and struts his hour upon the stage*, that is never heard of more. The man who can with elegance express every tender and noble passion, display all the emotions of love, jealousy, rage, horror, virtue, patriotism, must be endued with a soul susceptible of the most elevated ideas, and must therefore be an ornament to society. The stage may be considered as a double source of genius; and though the actor is often buried with the man, we cannot but approve every judicious attempt to rescue merit from oblivion.

The work before us is intended to record a person, who, for a succession of years, afforded the lovers of the drama an agreeable and rational amusement; being the most capital performer of his time in many walks of tragedy and comedy; and who, to the circle of his extensive acquaintance, was a most agreeable and facetious companion, a sincere friend, and an honest man. The editor tells us, in his introductory chapter, 'That his jokes may be called the standing jests of the town; but those who have hackneyed some of them, and murdered others, have scarce ever entered into the most cursory part of his life or character; and yet, according to Mr. Addison, the best story in the world loses its greatest poignancy, when we are unacquainted with the hero. This, amongst other considerations, induced the editor of this performance to attempt an essay towards the life of Mr. James Quin, in hopes that some future biographer may from these materials, and such others as he can obtain, transmit to posterity the memory of a man, who has diverted the present age in public and private—upon the dramatic stage, as well as that of life; who was one of the best actors and most facetious men

men of his time ; who was at once the gentleman and the scholar—the philosopher and the critic—the humourist and the moral man—the scourge of knaves and fools, and the admiration of the sensible and good. Such are the outlines of the picture before us ; in every respect an original, and indeed inimitable ; yet not without defects and blemishes in some of the features, and in various parts of the drapery. Perfection is not the lot of humanity, and an honest historian scorns to flatter.—‘The histories of the stage, the annals of the theatre, scarce mention him either as an actor or a man ; so that what is here offered the reader, is principally gathered from conversation and acquaintance.’

There are indeed many new and entertaining anecdotes interspersed throughout the work, which tend to illustrate the various revolutions of the stage, the different periods of theatrical history, and the successive gradation of dramatic literature, during the course of Mr. Quin’s representation. For the amusement of our readers, we shall give the outlines of Mr. Quin’s life, as related by his biographer, though we shall not pretend to vouch for their authenticity.

We find that Mr. Quin was born in St. Paul’s, Covent-garden, in the year 1693 ; and, after having received a liberal education, was destined for the study of the law : but his father dying before he had made any great progress in this pursuit, and finding himself in very narrow circumstances, he changed his plan of operations, and resolved to make an attempt upon the stage, where he was more likely to succeed. ‘ He had many requisites to form a good actor : an expressive countenance ; a marking eye ; a clear voice, full and melodious ; an extensive memory, founded upon a long application to our best classic authors : an enthusiastic admiration of Shakespeare ; a happy and articulate pronunciation ; and a majestic figure. He had for some time associated with most of the capital actors of this period ; he was frequently in company with Booth and Wilks, and formed a very strict intimacy with Ryan. It was to the last of these that he opened his mind with respect to coming upon the stage. Ryan was charmed to find his friend so sincerely approve of his plan of life, as to be desirous of adopting it ; and he introduced him to the managers of the Theatre-royal in Drury-lane, who engaged him, in August 1717, to appear the succeeding winter.’

‘ Mr. Quin first made his appearance at Drury-lane, in the year 1718. At that time of day, seniority of date was considered with as much jealousy in the Green-room, as in the army or navy ; and an actor that should at once have rushed upon the town, with all the powers of a Betterton or a Booth, in a

capital character, would have been looked upon by his competitors for fame as little better than an usurper of talents and applause. Besides, the manager considered acting as a mere mechanical acquisition, that nothing but time could procure; and therefore every one of his company was to serve his apprenticeship before he attempted being even a journeyman actor. This accounts for Quin's remaining for a long time the mere scene drudge, the faggot of the drama. He, at length, however, performed some capital parts, and his name made its appearance in the bills (though not in *CAPITALS*) annexed to *Banquo* in *Macbeth*, and the *Lieutenant of the Tower* in *Richard the Third*.

‘ It was not till the year 1720, that he had an opportunity of displaying his great theatrical powers. Upon the revival of the *Merry Wives of Windsor* at *Lincoln's-Inn-Fields*, of which the late Mr. Rich was then manager, there was no one in the whole company who would undertake the part of *Falstaff*; Rich was therefore inclined to give up all thoughts of representing it, when Quin happening to come in his way, said, If he pleased, he would attempt it.—“ Hem!” said Rich, taking a pinch of snuff—“ You attempt *Falstaff*!—why (hem!) you might as well think of acting *Cato* after *Booth*.—The character of *Falstaff*, young man, is quite another character from what you think (taking another pinch of snuff); it is not a little snivelling part, that—that—in short, that any one can do.—There is not a man among you that has any idea of the part but myself.—It is quite out of your walk.—No, never think of *Falstaff*—never think of *Falstaff*—it is quite—quite out of your walk, indeed, young man.”

‘ This was the reception his first effort of stepping out of the Faggot-walk met with, and for some days he laid aside all thoughts of ever doing *Falstaff*, or indeed speaking upon the stage, except it were to deliver a message. Ryan, who at that time had the ear and confidence of Rich, having heard Quin, long before he thought of coming upon the stage, repeat some passages in the character of *Falstaff*, prevailed upon the manager to let Quin rehearse them before him; which he accordingly did, but not much to his master's satisfaction. However, as the case was desperate, and either the *Merry Wives of Windsor* must have been laid aside, or Quin perform *Falstaff*; this alternative, at length, prevailed upon Rich to admit James into this part.

‘ The first night of his appearance in this character, he surprized and astonished the audience: no actor before ever entered into the spirit of the author, and it seemed as if Shakespeare had by intuition drawn the knight so long before for Quin only

to represent. The just applause he met with upon this occasion is incredible: continued clappings, and peals of laughter, in some measure interrupted the representation; though it was impossible that any regularity whatever could have more increased the mirth, or excited the approbation of the audience. It would, however, be injustice to the other performers, not to acknowledge that they greatly contributed to the success of the piece, which had a very great run, and was of eminent service to the company. Ryan was excellent in the part of Ford: Spillar, reckoned among the greatest comedians of that time, performed one of his strongest parts, that of Doctor Caius; and Boheme, another very good actor, did Justice Shallow.

When Quin first engaged at Drury-lane, about the year 1731, he succeeded the elder Mills in all the capital parts of tragedy; and Delane supplied his place at Lincoln's-Inn-Fields, after having performed for some time with tolerable success at Goodman's-Fields. But it was upon Booth's quitting the stage, on account of his illness, that Quin shone forth in all his splendor; and yet he had the diffidence, upon the first night of his appearing in *Cato*, to insert in the bills, that *the part of Cato would be only attempted by Mr. Quin*. The modesty of this invitation produced a full house, and a favourable audience; but the actor's own peculiar merit effected more. When he came to that part of the play where his dead son is brought in upon the bier, Quin, in speaking these words,

Thanks to the gods!—my boy has done his duty!

so affected the whole house, that they cried out with a continued acclamation, *Booth outdone! Booth outdone!*

Yet this was not the summit of his applause; for when he repeated the famous soliloquy, he was *encored* to that degree, that, though it was submitting to an impropriety, he indulged the audience with its repetition.

He was now at the summit of his profession, where he remained for full ten years without a rival, which was not till Mr. Garrick made his appearance at Goodman's-Fields, in the year 1740-1. At the end of the winter of the year 1748, Quin, having taken umbrage at Rich's behaviour, retired in a fit of spleen and resentment to Bath, notwithstanding his being under engagements to that manager. Though Rich ought to have known that Quin never put up with any insult, and though he too late repented of what he had done, yet he thought, by treating him with silent contempt, to make him submit to his own terms. On the other hand, Quin, whose generous heart began now to relent having used his old acquaintance so cavalierly, resolved to sacrifice his resentment to his

friendship, and wrote early the next season a laconic epistle to Rich in these words:

I am at Bath.

QUIN.

‘ Rich thought this by no means a sufficient apology for his behaviour, and returned an answer in almost as laconic, though not quite so civil a manner.

Stay there and be damned.

RICH.

‘ This reply cost the public one of the greatest ornaments of the stage; for as he and Mr. Garrick did not agree very well together whilst they continued rival actors, he could not brook submitting to his competitor in dramatic fame; and as he now took a firm resolution of never engaging again with *so insolent a blockhead*, as he stiled Rich for this answer, there was no theatrical door open for him, without he had turned opera-singer. He, nevertheless, came from Bath, in the year 1749, to play the part of Othello at Covent-garden theatre, for the benefit of the unhappy sufferers by the fire in Cornhill, which happened on the 25th of March, in the year 1748; and he afterwards continued many successive years to come constantly to London, to perform the part of Falstaff, for his old and trusty friend Ryan; but in the year 1754, having lost two of his front teeth, he was compelled to decline the task, and wrote a comic epistle to Ryan upon the occasion.

My dear Friend,

Here is no person on earth, whom I would sooner serve than RYAN — but, by G—d, I will whistle Falstaff for no man.”

‘ Mr. Quin had, during the course of his acting, from his judgment in the English language, and the knowledge of the history of Great Britain, corrected many mistakes which our immortal bard Shakespeare had by oversight, or the volatileness of his genius, suffered to creep into his works; he also changed many obsolete phrases in his favourite poet, and restored the proper pronunciation of various words to the stage, from whence it had been long banished. These talents, joined to his merit as an actor, recommended him to the observation of his late Royal Highness the Prince of Wales, father to his present Majesty, who appointed him to instruct his children in the true pronunciation of their mother tongue. In order to accomplish this the more effectually, it was necessary they should accustom themselves to the reading of Milton, and some of our best dramatic poets; this naturally created in them a desire to perform the parts they rehearsed; and his late royal highness, who was
a tender

a tender and indulgent father, readily gratified their inclination. Mr. Quin perfected his royal pupils in their parts, and his present Majesty, with his brothers and sisters, represented several plays under his tuition at Leicester-house.

Nothing could surpass the joy he felt, when he was from time to time informed of the virtuous and gracious disposition of his royal pupil, contemplating with pleasure the felicity of the nation under so good and just a prince; and upon being informed with what elegance and noble propriety his Majesty delivered his first gracious speech from the throne, he cried out in a kind of extasy—"Ay—I taught the boy to speak!"—Nor did his Majesty forget his old tutor, though so remote from court; for it is positively averred, that soon after his accession to the throne, he gave orders, without any application being made to him, that a genteel pension should be paid Mr. Quin during his life.

It is true, that Mr. Quin was not in absolute need of this royal benefaction; for, upon quitting the stage, he thought it was prudent to make some provision for the remainder of his days; and as he was never married, and had none but distant relations, he resolved to sink half of his small fortune, in order to procure an easy competence. The duke of B——, who always professed a great regard for him, hearing of his design, sent for him, and very generously told him, that he would grant him an annuity for his life, upon much better terms than any he could procure from persons who made a profession of granting annuities; and so in reality he did; for Mr. Quin obtained two hundred pounds a year for two thousand pounds. With this provision then, and about two thousand more he had in the funds, he retired to Bath, a place he had always in his eye for a retreat, as the manner of living, and the company that associated there, were so entirely consonant to his plan of life: he accordingly hired a house there, and had it fitted up in a decent, not elegant, manner.

We may now suppose Mr. Quin at Bath; but before we fix him there for good, we must relate an adventure that happened at the Bedford coffee-house about this time. The Cibber, whose impertinence constantly kept pace with his vanity, having taken something amiss that Quin had said concerning his acting, came one night strutting into the coffee-house; and having walked up to the fire-place, he said, "He was come to call that *capon-loined rascal* to an account for taking liberties with his character." Somebody told him, that he had passed by Quin, who was sitting at the other end of the room in the window—"Ay, so I have, sure enough, says he; but I see he is busy talking to Rich, and I won't disturb them now; I'll take

take another opportunity."—"But," continued his informer, finding the backwardness of Cibber, and willing to have some sport, "he sets off for Bath to-morrow, and may not, perhaps, be in town again this twelvemonth."—"Is that the case," said Cibber, (somewhat nettled at finding his courage was suspected) "then I'll e'en chastise him now."—Upon this, he goes up to Quin, and calls out aloud, "You—Mr. Quin, I think you call yourself, I insist upon satisfaction for the affront you gave me yesterday—demme."—"If you have a mind to be flogged, replied Quin, I'll do it for you with all my heart, d—mn me." "Draw, Sir, resumed Cibber, or I'll be through your guts this instant."—"This, said Quin, is an improper place to rehearse Lord Foppington in; but if you'll go under the Piazza, I may, perhaps, make you put up your sword faster than you drew it."—Cibber now went out; Quin followed; when they immediately drew—Cibber parried, and retreated as far as the garden rails, when Quin, tired with trifling so long, made a lunge, in doing which he tumbled over a stone: Cibber taking the advantage of the accident, made a thrust at him, slightly wounded him in the forehead, and run off full speed towards the church, as if for sanctuary.

' From the time that Quin retired from the stage, a good harmony subsisted, and a regular correspondence was carried on, between Mr. Garrick and him; and when he paid a visit to his friends in this metropolis once a year, as he generally did in autumn, he as constantly passed a week or two at Mr. Garrick's villa at Hampton. His last excursion thither in the summer of 1765, was productive of the most agreeable sallies of wit and merriment: Mr. Garrick's travels furnished such new and entertaining topics of discourse, and Mr. Quin's remarks such unexpected strokes of fancy, as enlivened the conversation to a degree that is almost incredible.

' During the stay he made at Hampton, he had an eruption on his hand, which the faculty were of opinion would turn to a mortification; and this intimation greatly damped his spirits, as the thought of losing a limb appeared to him more terrible than death itself: he therefore resolved, let what might be the consequence, not to suffer an amputation. Whether this dreadful perspective so violently affected his spirits as to throw him into a hypochondria, or whether the natural bad habit of his body brought on a fever, this much is certain, that one of the malignant kind succeeded; and when he was out of all danger with respect to his hand, he was carried off by this fatal disorder.

' During his illness, he had taken such large quantities of bark, as to occasion an incessant drought, which nothing could assuage;

affwage; and being willing to live as long as he could without pain, he discontinued taking any medicines for upwards of a week before his death, and during this period he was in very good spirits. The day before he died he drank a bottle of claret, and being sensible of his approaching end, he said, "He could wish that the last tragic scene were over, though he was in hopes he should be able to go through it with becoming dignity." He was not mistaken, and departed this life on Tuesday the 21st of January 1766, about four o'clock in the morning, in the seventy-third year of his age.

We should have expected, from a man of Mr. Quin's disposition, something whimsical and humorous in the form and expressions of his will, as he made it whilst he was in good health, and enjoyed his usual spirits; yet in the testament annexed to this performance, and which we believe to be authentic, the following *item* is the only one out of the common road. "*Item, I give and bequeath, as by a very foolish promise, to Daniel Leckie, my gold repeating watch, chain and seals.*"

We cannot dismiss this article without reproving the author for his severity upon the late Mr. Rich, and think he might have been more sparing of his ill-natured reflections upon Mr. D. master of the ceremonies at Bath, and some other living persons whom he treats very cavalierly.

XII. *The Faithful Fugitives: or Adventures of Miss Teresa M——. In a Series of Letters to a Friend.* 12mo. Pr. 3s. Vernor.

EVERY modern novel that is published seems to threaten fresh labour to the Reviewers; that sort of labour equally devoid of the *utile* or the *dulci*.—We either travel through a barbarous uncultivated soil, where the unpolished inhabitants are so ignorant and uncivilized, that they compel every accidental passenger to blush at their indecency and folly; or else we are whirled into the regions of improbability and extravagance, where every incident is supernatural, and every character ridiculous.

The performance before us partakes more of the latter than the former species. The heroine of the story is the daughter of a clergyman, descended from an honourable and ancient, thought not a wealthy family in Wales; her mother was the daughter of a rich West India merchant, who was so disobliged with her choice of a consort, that from the day they were joined he would never consent to see his child. Miss Teresa's education was the principal care of her parents; but before this could be far

far advanced, her mother died, and her father did not long survive her, consigning his daughter to the care of his sister, who behaved very well to her till she was about sixteen, when the heir of Sir James Lovell, a neighbouring baronet of great estate, secretly pays his addresses to her cousin; but finding Teresa more to his mind, he changes the object of his passion, and our heroine's heart is sympathetically affected with Mr. Lovell. Her aunt having discovered the reason of her daughter's being slighted, avenges her cause upon Teresa, and at length thinking there can be no practicability of effectually destroying this rivalry but by Teresa's destruction; introduces a lover to her niece, who upon the second visit attempts her virtue, which is most critically preserved by Mr. Lovell's appearance. She is now persuaded to quit her aunt, and places so much confidence in her lover, as to elope with him; he very generously offers her his hand, which, notwithstanding the violence of her passion, she most heroically refuses, though she has no other subsistence than what he procures her, and is entirely at his mercy. Mr. Lovell, nevertheless, places her with lady Sewel, one of his acquaintances, who becomes jealous of her, and turns her out of doors: she is hired as a servant by a dowager, who proves to be lord Clarey's mother, the very person who had declared a passion for her at lady Sewel's, and thereby given her ladyship umbrage. He contrives to get her to his country retreat, where his servants are subservient to his designs, lord Clarey being depicted a most infamous and profligate rake, who sticks at nothing to gratify his brutal passions. Here he makes a thousand protestations of his sincerity and love; but she rejecting all his proposals, he stabs himself, is given over, and she waits upon him at his request when he is just expiring—but, strange to tell, the wound was imaginary, and his lordship having got her in his possession, he is upon the very brink of ravishing her, when the house takes fire, and her honour is once more miraculously preserved. Having escaped out of the window from his lordship and the flames, she travels on foot, and meets with a gentleman who is well acquainted with her lover, and gets into very good company again, upon a genteel footing. Her lover, in the mean while, serves a campaign in Germany, is taken prisoner, carried to France, fights a duel, his antagonist kills himself, after being disarmed, and comes alive again; and now the lovers meet,—but then it is only to part, or else the story would end: for when they are going to be very happy, Teresa is informed that Mr. Lovell is betrothed to another, and that she has a child by him; whereupon, without having any eclairsissement from him, she flies away to the East Indies; has a fond admirer killed at Bombay
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by an imaginary rival ; meets Mr. Lovell at the Cape of Good Hope amongst the Hottentots ; returns to England without being married, though his father is now reconciled to the match, and she has a fortune left her that puts her upon a level with Mr. Lovell. The evening before their intended nuptials, he meets with Lord Clarey ; they fight, his lordship is wounded, and away flies Lovell to France ; the ship is cast away ; he is taken up by a Portuguese trader, and carried to Lisbon, when a lady falls in love with him, and because he will not marry her, the lady's cousin calls him to account ; the kinsman is wounded, and Lovel thrown into prison, from whence he is released only to be conveyed to a dungeon for speaking ill of the holy office ; however, he at length obtains his liberty, comes to England—and *they are married*,—which perhaps the reader may imagine might have been as well performed at first setting off, without either of the lovers having travelled so far and met with so many perplexities,—but then what would have become of the author and his two hundred and thirty-seven pages ?

To point out all the extravagant improbabilities of this narration, would require almost as many pages as the author has taken to relate it ; we cannot, however, help asking him, how could he venture his heroine to visit lord Clarey, when he was poisoned by mistake, after the marvellous escape she had from him, when nothing but the conflagration of his house could save her ? Such miracles are not wrought every day, and the story of the poison might have been equally an imposition with that of the wound.

We must, however, acknowledge that this surprising narrative is written in a better stile than the generality of modern novels, though we think it by far too inflated to flow from a female pen in an epistolary correspondence.

XIII. *The Clandestine Marriage, a Comedy. As it is acted at the Theatre-Royal in Drury-Lane. By George Colman and David Garrick. 8vo. Pr. 1s. 6d. Baldwin.*

THE plan of this play is very simple ; and the fable, we have reason to believe, has been really acted in more private families than one. A young gentleman (Lovewell) bred to trade under a city merchant (Sterling), falls in love with, and secretly marries, an amiable young lady (Fanny), Sterling's youngest daughter, while a treaty of marriage is on foot, and on the point of being consummated, between her elder sister and Sir John Melvil, a near relation to Lord Ogleby, a nobleman

nobleman whose natural parts and virtues are obscured by fashionable affectation and self-conceit, kept alive by the breath of adulation. The intended union between Sir John Melvil and Miss Sterling is professedly a match of interest, old Sterling engaging to give her eighty thousand pounds for her portion, that his blood might be inoculated into a noble family; and three lawyers arrive at his country-seat in order to settle the writings. Affection was the only inducement of Fanny and Lovewell for entering into the connubial bond: and, on the opening of the piece, certain reasons are hinted for *divulging* their marriage, lest consequences should unseasonably *discover* it. Lovewell resolves to impart the secret to his friend Sir John Melvil; which that gentleman prevents by previously acquainting him, in confidence, that he is in love with Miss Fanny, and insinuating that she does not think unfavourably of his person; at the same time he desires Lovewell to acquaint her with his passion, and tell her that he is determined to ask her in marriage from her father, instead of her elder sister. Miss Fanny and Sir John have an interview, in which they are surprized by Miss Sterling, just as the innamorato is kissing Fanny's hand, she endeavouring to break from him. Consequences, easily imagined, attend this discovery. Sir John, in the mean time, at a conference with Sterling, solicits to have Fanny in marriage, on condition of taking her with thirty thousand pounds less than had been stipulated for her elder sister: to this Sterling consents, provided the change is agreed to by his sister (Mrs. Heidelberg), a widow lady, upon whose vast fortune he has great dependance; but when the matter is opened to her, she obstinately refuses her assent to Sir John's desire. Upon this, he and old Sterling agree to apply to lord Ogleby, (for whose high quality Mrs. Heidelberg entertains a profound respect) for his interest in favour of their scheme; but Mrs. Heidelberg, to over-turn it entirely, resolves to send Fanny to town next morning. Lord Ogleby protests against that measure, and is flattered by a Swiss dependant that Fanny is in love with him.

In fine, Lovewell and Fanny resolve that, if possible, she shall make lord Ogleby their friend, and engage him to divulge the secret. In consequence of this resolution, Fanny accosts him; but her discourse and manner are so ambiguous, that they confirm his lordship in the opinion that she is in love with him; and, as she is not sufficiently explicit, but refers him to Lovewell, this strengthens his belief into certainty; he accordingly proposes himself as a match for Fanny, to which her father agrees. The distress and confusion occasioned by this mistake and proposal of lord Ogleby, is considerably heightened
by

by his lordship's acquainting Lovewell with his intended marriage, just at the time when Sir John Melvil applies to him for leave to pay his addresses to Fanny, and to engage Mrs. Heidelberg to favour them.

The last act discovers Mrs. Heidelberg and Miss Sterling secreted in a gallery that leads to several rooms, particularly that of Miss Fanny, with whom they are very positive Sir John is shut up. Several complicated scenes follow, and old Sterling is called out of bed, that he may be witness to his daughter's shame. The uproar brings lord Ogleby and the lawyers into the same gallery; and, whilst they are preparing to unlock Fanny's door, Sir John Melvil joins their company. Soon after, Fanny and Lovewell come out of the suspected chamber, to the amazement of the whole company, and declare that they have been married four months. His lordship, who is possessed of a good heart, notwithstanding he has many failings, espouses their cause, and persuades the father to forgive them; which Mrs. Heidelberg likewise does, *because the girl is ruined.*

The characters in this play are as common (and therefore just) as its plan is simple. The authors have stuck to living manners, which, excepting, perhaps, in the character of lord Ogleby, they have not attempted to heighten. The Swiss toad-eater, Canton, is admirably well drawn. His sycophantry is of an uncommon species, and but lately imported. We visit few country-houses of merchants grown rich by trade, without either native or acquired elegance of manners, but we meet with a Sterling, who mistakes fashion for taste and expence for magnificence. Mrs. Heidelberg's affectation, purse-pride, and passion for nobility, are familiar to our eyes; but we think the authors might have exhibited them to much more advantage in a race of mortals on the other side of the Atlantic, than in the person of a Dutch merchant's widow. Sir John Melvil is one of those beings we are daily conversant with, and who, by having no character at all but what is attached to their fortune and title, are welcome companions and easy friends among the polite and great. We have not seen in modern comedy a more just exhibition of real manners than in the scene where Sir John persuades Sterling to give him his younger daughter. It is one of those Terentian conversation-pieces which is indebted neither to wit, humour, or accident, but to a close observation of human nature. Miss Sterling is at once indifferent, proud, passionate, and vindictive. Fanny is an amiable, and Lovewell a worthy, character, but without any strong markings. All the inferior characters are drawn with great truth, but especially that of Betty, Fanny's maid. As to the lawyers, they shall speak for themselves in the following detached scene:

* *A ball. Enter a servant leading in Serjeant Flower, and Counsellors Traverse and Trueman—all booted.*

Servant. This way, if you please, gentlemen! my master is at breakfast with the family at present—but I'll let him know, and he will wait on you immediately.

Flower. Mighty well, young man, mighty well.

Servant. Please to favour me with your names, gentlemen.

Flower. Let Mr. Sterling know, that Mr. Serjeant Flower, and two other gentlemen of the bar, are come to wait on him according to his appointment.

Servant. I will, Sir.

[*going.*]

Flower. And harkee, young man! [*servant returns.*] Desire my servant—Mr. Serjeant Flower's servant—to bring in my green and gold saddle-cloth and pistols, and lay them down here in the hall with my portmanteau.

Servant. I will, Sir.

[*Exit.*]

Manent Lawyers.

Flower. Well, gentlemen! the settling these marriage-articles falls conveniently enough, almost just on the eve of the circuits.—Let me see—the Home, the Midland, and Western,—ay, we can all cross the country well enough to our several destinations.—Traverse, when do you begin at Hertford?

Traverse. The day after to-morrow.

Flower. That is commission-day with us at Warwick too.—But my clerk has retainers for every cause in the paper, so it will be time enough if I am there the next morning—Besides, I have about half a dozen cases that have lain by me ever since the spring assizes, and I must tack opinions to them before I see my country-clients again—so I will take the evening before me—and then *currente calamo*, as I say—eh, Traverse!

Traverse. True, Mr. Serjeant—and the easiest thing in the world too—for those country-attornies are such ignorant dogs, that in case of the devise of an estate to A. and his heirs for ever, they'll make a query, whether he takes in fee or in tail.

Flower. Do you expect to have much to do on the Home circuit these assizes?

Traverse. Not much *nisi prius* business, but a good deal on the crown side, I believe.—The gaols are brimfull, and some of the felons in good circumstances, and likely to be tolerable clients.—Let me see! I am engag'd for three highway robberies, two murders, one forgery, and half a dozen larcenies, at Kingston.

Flower. A pretty decent gaol-delivery!—Do you expect to bring off Darkin, for the robbery on Putney-Common? can you make out your *alibi*?

Traverse.

Traverse. Oh, no! the crown witnesses are sure to prove our identity. We shall certainly be hanged: but that don't signify.—But, Mr. Serjeant, have you much to do? any remarkable cause on the Midland this circuit?

Flower. Nothing very remarkable,—except two rapes, and Rider and Western at Nottingham, for *crim. con.*—but, on the whole, I believe, a good deal of business.—Our associate tells me, there are above thirty *venires* for Warwick.

Traverse. Pray, Mr. Serjeant, are you concern'd in Jones and Thomas at Lincoln?

Flower. I am—for the plaintiff.

Traverse. And what do you think on't?

Flower. A nonsuit.

Traverse. I thought so.

Flower. Oh, no manner of doubt on't—*lucē clarius*—we have no right in us—we have but one chance.

Traverse. What's that?

Flower. Why, my lord chief does not go the circuit this time, and my brother Puzzle being in the commission, the cause will come on before him.

Trueman. Ay, that may do, indeed, if you can but throw dust in the eyes of the defendant's council.

Flower. True.—Mr. Trueman, I think you are concern'd for lord Ogleby in this affair? [to Trueman.]

Trueman. I am, Sir—I have the honour to be related to his lordship, and hold some courts for him in Somersetshire—go the Western circuit—and attend the sessions at Exeter, merely because his lordship's interest and property lie in that part of the kingdom.

Flower. Ha!—and pray, Mr. Trueman, how long have you been called to the bar?

Trueman. About nine years and three quarters.

Flower. Ha!—I don't know that I ever had the pleasure of seeing you before.—I wish you success, young gentleman!

We wish the authors had not fallen into an error which is common with our painters, in not sufficiently finishing their extremities. Very little attention might have made the catastrophe more perfect and more pleasing; for we cannot help thinking that the denouement of the drama and the epopœia should have very different properties. However, we will venture to assert, that this comedy, as it now stands, has great merit, and, with a very few improvements, would excel any which has been exhibited on the English stage for many years past.

XIV. *Poems, chiefly Pastoral, by J. Cunningham.* 8vo. Pr. 5s.
Doddsley.

SEVERAL of these Poems have occasionally appeared in print. The greatest part of our readers must have seen the ballad intitled, *A man to my mind*, which, we find, is one of the productions of this writer. The present collection consists of pastorals, odes, prologues, epilogues, and other short compositions. The author has not extended any of his poetical essays to a considerable length; nor has he attempted to write on many elevated or serious subjects; we therefore do not apprehend that we shall depreciate his merit if we look upon his works as agreeable trifles. His numbers are generally easy and flowing, and his descriptions picturesque. In this respect the following thought, on the rising moon, is admirable:

‘ The moon, preceded by the breeze
That bade the clouds retire,
Appears, among the tufted trees,
A phoenix nest on fire.’

Nature presents an infinite variety of beautiful images to the view of all mankind. It is the business of the poet to select the most agreeable and romantic, and place them in a clear and striking light. In this he chiefly displays his abilities, and distinguishes himself from the mechanical composer of rhimes. Let the reader bear this observation in his mind, and he will perceive, by the following composition, that Mr. Cunningham is no contemptible poet.

DAY: A Pastoral. MORNING.

‘ In the barn the tenant cock,
Close to partlet perch’d on high,
Briskly crows, (the shepherd’s clock !)
Jocund that the morning’s nigh.
Swiftly from the mountain’s brow,
Shadows, nurs’d by night, retire :
And the peeping sun-beam, now,
Paints with gold the village spire.
Philomel forsakes the thorn,
Plaintive where she prates at night ;
And the lark, to meet the morn,
Soars beyond the shepherd’s sight.
From the low-roof’d cottage ridge,
See the chatt’ring swallow spring ;
Darting through the one-arch’d bridge,
Quick she dips her dappled wing.

Now the pine-tree's waving top,
Gently greets the morning gale :
Kidlings, now, begin to crop
Daisies, on the dewy dale.
From the balmy sweets, uncloy'd,
(Restless till her task be done)
Now the busy bee's employ'd
Sipping dew before the sun.
Trickling through the crevic'd rock,
Where the limpid stream distils,
Sweet refreshment waits the flock
When 'tis sun-drove from the hills.
Colin's for the promis'd corn
(Ere the harvest hopes are ripe)
Anxious ;—whilst the huntsman's horn,
Boldly sounding, drowns his pipe.
Sweet,—O sweet, the warbling throng,
On the white emblossom'd spray!
Nature's universal song
Echos to the rising day.

N O O N.

Fervid on the glitt'ring flood,
Now the noontide radiance glows :
Drooping o'er its infant bud,
Not a dew-drop's left the rose.
By the brook the shepherd dines,
From the fierce meridian heat,
Shelter'd, by the branching pines,
Pendant o'er his grassy feat.
Now the flock forfakes the glade,
Where uncheck'd the sun-beams fall ;
Sure to find a pleasing shade
By the ivy'd abbey wall.
Echo in her airy round,
O'er the river, rock and hill,
Cannot catch a single sound,
Save the clack of yonder mill.
Cattle court the zephirs bland,
Where the streamlet wanders cool ;
Or with languid silence stand
Midway in the marshy pool.
But from mountain, dell, or stream,
Not a flutt'ring zephyr springs :
Fearful lest the noontide beam
Scorch its soft, its silken wings.

Not a leaf has leave to stir,
 Nature's lull'd—serene—and still!
 Quiet e'en the shepherd's cur,
 Sleeping on the heath-clad hill.
 Languid is the landscape round,
 Till the fresh descending shower,
 Grateful to the thirsty ground,
 Raises ev'ry fainting flower.
 Now the hill—the hedge—is green,
 Now the warblers' throats in tune;
 Blithsome is the verdant scene,
 Brighten'd by the beams of Noon!

EVENING.

O'er the heath the heifer strays
 Free;—(the furrow'd task is done)
 Now the village windows blaze,
 Burnish'd by the setting sun.
 Now he sets behind the hill,
 Sinking from a golden sky:
 Can the pencil's mimic skill,
 Copy the refulgent dye?
 Trudging as the plowmen go,
 (To the smoaking hamlet bound)
 Giant-like their shadows grow,
 Lengthen'd o'er the level ground.
 Where the rising forest spreads,
 Shelter, for the lordly dome!
 To their high-built airy beds,
 See the rooks returning home!
 As the lark with vary'd tune,
 Carols to the evening loud;
 Mark the mild resplendent moon,
 Breaking through a parted cloud!
 Now the hermit howlet peeps
 From the barn, or twisted brake;
 And the blue mist slowly creeps,
 Curling on the silver lake.
 As the trout in speckled pride,
 Playful from its bosom springs;
 To the banks, a ruffled tide
 Verges in successive rings.
 Tripping through the silken grass,
 O'er the path-divided dale,
 Mark the rose-complexion'd lass
 With her well-pois'd milking pail.

Linnets with unnumber'd notes,
And the cuckow bird with two,
Tuning sweet their mellow throats,
Bid the setting sun adieu.'

This piece, which abounds with agreeable imagery, is sufficient to shew that the author possesses a lively imagination, and deserves a place among the first descriptive poets of the *present age*.

We shall produce a specimen of his abilities in another way; and we make no doubt but our readers will allow that he writes a fable with ease and humour.

The Fox and the Cat. A Fable.

'The fox and the cat, as they travel'd one day,
With moral discourses cut shorter the way :
' 'Tis great, says the fox, to make justice our guide !'
' How godlike is mercy, Grimalkin reply'd.'

Whilst thus they proceeded,—a wolf from the wood,
Impatient of hunger, and thirsting for blood,
Rush'd forth—as he saw the dull shepherd asleep,
And seiz'd for his supper an innocent sheep :
In vain, wretched victim, for mercy you bleat,
When mutton's at hand, says the wolf, I must eat.

Grimalkin's astonish'd,—the fox stood aghast,
To see the fell beast at his bloody repast.

'What a wretch, says the cat,—'tis the vilest of brutes :
Does he feed upon flesh, when there's herbage,—and roots ?'
Cries the fox—' while our oaks give us acorns so good,
What a tyrant is this, to spill innocent blood ?'

Well, onward they march'd, and they moraliz'd still,
Till they came where some poultry pick'd chaff by a mill :
Sly Reynard survey'd them with gluttonous eyes,
And made (spite of morals) a pullet his prize.
A mouse too, that chanc'd from her covert to stray,
The greedy Grimalkin secur'd as her prey.

A spider that sat in her web on the wall,
Perceiv'd the poor victims, and pity'd their fall ;
She cry'd—of such murders how guiltless am I !
So ran to regale on a new-taken fly.

M O R A L.

The faults of our neighbours with freedom we blame,
But tax not ourselves, tho' we practise the same.'

There are many things, without doubt, in this collection of an inferior kind ; but in this age, as in the days of Martial—
aliter non fit, Avite, liber.

MONTHLY CATALOGUE.

15. *Good-humour : or, A way with the Colonies. Wherein is occasionally enquired into Mr. P—t's Claim of Popularity ; and the Principles of virtuous Liberty, as taught in the School of Mr. Wilkes and other Peripatetics.* 8vo. Pr. 1s. Nicoll.

THIS pamphlet, which is written in the character of N. T. Pharmacopola, an apothecary, is neither destitute of humour nor good sense. The author's professed design is to vindicate the British parliament from the imputation of unconstitutional severity in the late stamp-act, and to reconcile the colonies to this claim of power in the parliament, chiefly upon principles of reason, duty, and allegiance. Laudable as this attempt may be, we can by no means approve of the unmanly abuse thrown out against the person whom the mob of news-paper and pamphlet-writers have so often dignified with the title of the *Great Commoner*, and his nearest concerns. The personal failings of another, once-popular, gentleman are likewise too wantonly sported with.

16. *A short History of the Conduct of the present Ministry, with regard to the American Stamp-Act.* 8vo. Pr. 6d. Almon.

This *very very* short history seems intended to vindicate the conduct of a noble lord, whose reconciliation with his brother, lately at the head of the greatest responsible board in the kingdom, has given vast offence to certain considerable personages. The principal objection urged against the present ministry is, why did they not oppose the stamp-act while it was in agitation, as they knew it to be big with public calamity?

17. *What should be Done : or, Remarks on the Political State of Things. Addressed to the present Administration, the Members of the House of Commons, and the Good People of England. Inscribed to Sir Joseph Mawbey, Bart. Member in Parliament for the Borough of Southwark.* 8vo. Pr. 1s. Flexney.

Very stupid but very serious; full of hackneyed quotations and flaming public spirit; though we cannot say to what party or purpose it points.

18. *Occasional Thoughts of a free Briton.* 8vo. Pr. 6d. Almon.

A Briton—Liberty—Liberty—Briton—Britain—
Magna Charta—Glow warm with love of sacred liberty—
Patriot

Patriot band—Virtue—Cato—Country—O ye Britons—Every Briton.—Thus, gentle reader, you have a full and complete review of this rhapsody of nonsense.

19. *The Recruiting Serjeant. A Tale.* 4to. Pr. 6d. Wilkie.

This little poem is written in very good Hudibrastic verse, and seems to be levelled against the great commoner; the satire, however, is not very intelligible, nor always decent.

20. *The Perils of Poetry: An Epistle to a Friend.* By J. Scott, Fellow of Trinity-College in Cambridge. 4to. Pr. 1s. 6d. Griffin.

The plan of this satire is very classical, and the subject has afforded cause of complaint among the poetical tribe ever since the days of Juvenal. The execution of the poem is, in general, well conducted, though perhaps the author ought not to have been so frugal in the examples he gives us of depressed poetic merit. A Spenser and a Burleigh lived before an Otway and a Buckingham; and even Ben Johnson was oppressed by poverty, while surrounded by a court who dreaded his censure and revered his genius. Mr. Scott has introduced some characters by name, a practice we cannot venture to recommend, and which can be justified only by the personal provocation a satirist receives. The following passage is not of that kind.

* Others there are (Oblivion seize their name,
Profligate scribblers dead to truth and shame!)
Who should your muse, in some good-natur'd hour,
But well presage of any imp of power,
Will swear that like the rook, and chattering pye,
She warbled for the bait that glar'd on high;
Want, witty want th' inspiring cause is found,
As bagpipes owe to emptiness their sound,
Perish the thought!---Shall I, who, thank my fate,
Fear no rude bailiff thund'ring at my gate,
Who blest with independence, blest with ease,
Can think, and speak, and act just what I please;
Lord of myself, shall I be Lucre's slave,
And sell my soul, like Fanny, to a knave?
Shall I profane the muse's sacred store,
And burn soft incense at the shrine of pow'r?
Better be Cænis, that amphibious beau,
All trip and fidget, butterfly and shew;

A thing by Nature made in sport, design'd
 For a burlesque, and satire on mankind,
 Hermaphrodite in person and in mind :
 Not quite a fool, but curs'd with castrate sense,
 A kind of stimulating impotence,
 That makes him smart and rude, and pert and gay,
 Prattling and chatt'ring like a noisy jay :
 Proud of a person, awkward, coarse, and plain ;
 Tho' a mere cit, of birth absurdly vain,
 In cast-off airs of quality array'd,
 That suit him---like my lady's gown her maid.'

The following character of an infidel critic is not only poetically, but peculiarly, if not personally, just.

' Take heed, ye sermon-wights, avoid his reach,
 Forbear to publish, be content to preach :
 Tho' now from Reason, now from Faith ye twine
 The cords of love to bind the libertine,
 And draw the atheist o'er---the task is vain,
 This ass of Hell will gnaw the bands in twain,
 With patient dullness will untwist the threads,
 And tear your text and doctrine all to shreds.'

We shall not injure the author by any farther quotations from his poem, which has great merit, but is not without its incorrectnesses. Speaking of his friend's poetry, Mr. Scott says,

' Now the full periods, spirited and strong,
 Drive like a rattling thunder-storm along.'

We disapprove of the word *rattling*, which conveys an idea of rage ; nor does *a rattling thunder-storm* raise a pleasing sensation in the mind. The sky here introduced ought to correspond to Denham's *strength without rage*, and a much happier expression might have been made use of. We likewise see no occasion for *billows* when they *heave* to be *monstrous*, or *clouds* when they *burst* to be *black*, or *lightnings* when they *glare* to be *forked*. Not to mention that the *air* is still supposed to be *af-frighted* when *thunders* are *angry*. We remark these little circumstances from our regard to the author : It is impossible for a warm imagination to be always on its guard against improprieties ; and we have known poets of the first merit read and repeat their works without being conscious of their being besprinkled with unmeaning epithets, till, upon cooler information or reflection, they blushed at what they had not before observed.

21. *Humanity: a Poem. Inscribed to George Boden, Esq. By G——C——. 4to. Pr. 1s. Marsh.*

This poem is formed in an epigrammatical mode, and the late duke of Cumberland is its point. Part of the subject consists in describing the miseries of the Black Hole at Calcutta, (to which the author seems to have had some personal relation;) the punishment of the Portuguese duke d'Aveiro, whom (for what reason we know not) he commends to the skies, and lashing the Inquisition of Portugal; in lamenting the murder of captain Glas and his family, and a young lady who was debauched by a scoundrel of a lord; and then comes the royal point, which closes all. The versification is more than tolerable: We cannot, however, find out the propriety of a *tender plant which long had brav'd the frost*, nor of *tears falling from hungry tygers' eyes*. We meet with other improprieties, if not absurdities, in this poem; and would have willingly given an extract, had we met with any sentiment or description in it that has not been a thousand times either sung or said before.

22. *The Methodist and Mimick. A Tale, in Hudibrastick Verse. By Peter Paragraph. Inscribed to Samuel Foote, Esq. 4to. Pr. 1s. 6d. Moran.*

We can by no means relish the humour of this merry and diverting ballad, composed upon the accident of Mr. Foote's leg being cut off. As soon as the news reaches the saints of Tottenham-Court and Moorfields, they send off a brother to persuade him to turn Methodist preacher, because

' Our saints would get more by th' royster,
Than ever abbot got by's cloyster.'

The saint is accordingly introduced to the droll, who reasons with him like an orthodox divine. The tale concludes thus:

' With discontent this couple parted;
The saint groan'd loud---the mimic f-t-d;
That for your canting vile betray'rs,
'Tis incense proper for their pray'rs.'

23. *A Caveat to the Will of a certain Northern Vicar. Addressed to the Reverend W. C*****, Rector of K***** W*****. 4to. Pr. 2s. Flexney.*

We acknowledge ourselves to be such novices in the poetical anecdotes of the times, that we cannot supply the guts of three words out of hundreds that occur in this publication; nor do we understand a single circumstance of the author's plan, meaning,

ing, or subject, or the persons he either satirizes or commends. If there is any thing we can comprehend in the performance, it is the following panegyric upon wine, which, we doubt not, will give our readers a sufficient specimen of the author's poetical abilities.

‘ Has *wine* no *spirit*? then *God* help the *wife*!
 We presently shall reach the upper skies;
 For *wine* alone doth elevate the *heart*,
 And makes our *souls* unwilling to depart,
 Keeps them, enamour’d of the *grape*, below;
 Or all had fled our bodies long ago:
 In C*thb**t’s cheek deep glows the gen’rous *flush*!
 Oh for a Rubens with his *fleshed brush*,
 To shew succeeding ages ev’ry grace
 That *honesty* and *wine* do give a *face*!
Goodnature too with pleasing *smiles* impart
 In *guileless* eddies dimpling from the *heart*.

Since the above was written, we have again consulted this Caveat, and with great pains have discovered some stupid abuse thrown out against several gentlemen of rank and honour, who, we dare say, will be much better satisfied than if the author had bedawbed them with his fulsome hair-brained panegyric, in which he departs equally from the rules of common sense and grammatical syntax.

24. *A Poetical Sermon on the Benefit of Affliction, and the Reasonableness of an entire Resignation to the Will of the Supreme Being. In Two Parts. By the Reverend Christopher Atkinson, of Yelden in Bedfordshire. 4to. Pr. 1s. 6d. Payne.*

The only remark which we purposed to make on this Poetical Sermon, the author has anticipated in the following advertisement: ‘ It is a juvenile performance, not designed for the pulpit, and, at least, well intended. The author humbly submits himself to the candor of his readers for an excuse of every inaccuracy.’

25. *Detraction exposed, with a View to promote in general Friendship, Peace, and good Neighbourhood. Being the Substance of a Sermon preached in the Parish-Church of Chelmsford, August 25, 1765. By the Rev. Robert Houlton, M. A. and Demye of St. Mary Magdalen College, Oxford. 4to. Pr. 1s. 6d. Strupar at Chelmsford.*

This writer informs us, that ‘ as detraction has ever been judged by good men a most uncharitable, base, and cowardly vice,

vice, he shall endeavour to *rouse* her from her cruel *mischief-plotting den*, pursue her through all her secret paths, and expose her in a garb and attitude the most likely to appear with horror and disgust.' The author then, if we may be allowed to carry on his allusion, proceeds to hunt her down, and the reader, we hope, will find a pleasure in the chase.

26. *A Sermon preached before the Lords Spiritual and Temporal, in the Abbey-Church of Westminster, on Thursday, January 30, 1766. By Frederick, Lord-Bishop of Exeter.* 4to. Pr. 1s. Sandby.

In this discourse his lordship describes the characteristics of *heavenly wisdom*, or a true Christian temper, in a plain, simple, unaffected style.

27. *Christian Patriotism: or, Amicus's free Thoughts upon the Division of the Times. In a Letter to his Friend Philagathus.* 8vo. Pr. 1s. Hood.

As every man, who pretends to talk of Christian Patriotism, ought to be of service to his country, we would advise this writer to mind his *occupation*; not to perplex his understanding with disputes about eternal generation and self-existence, the doctrines of the Rev. Mr. W——, Mr. A——, Mr. D——, or Mr. H——; at least, not to publish any more of that useless trash which constitutes the substance of this letter.

28. *The Critic proved No Critic: or, a New Year's Gift to the anonymous Author of the Panegyrical Criticism, on an Ode that was published in the Chelmsford Chronicle, and addressed to the Members of a Musical Society. By Oxoniensis.* 4to. Pr. 6d. Toft at Chelmsford.

In this performance Oxoniensis undertakes to prove, that the author of the Panegyrical Criticism, mentioned in our last Review, is a 'despicable critic;' that he has ridiculed several expressions, in the Ode addressed to the Musical Society, which are to be found in Philips, Shadwell, Dryden, and other eminent poets. He complains, that he has been treated in an illiberal manner, for spending a few minutes in a very innocent amusement.—But, at the same time, he unfortunately mistakes his antagonist, and treats a gentleman with great asperity who was not at all concerned in this affair, and whose respectable character might have exempted him from such an injurious imputation. This answer was followed by

29. *An Apologetical Defence of the Panegyrical Criticism, by its Author.* 4to. Pr. 6d. Toft.

The writer of this Defence reminds us of a certain Dutch physician, who, with great pains and singular ingenuity, anatomized a mushroom.

30. *An Apologetical Defence of the Panegyrical Criticism. By Oxoniensis.* 4to. Pr. 6d. Toft.

Here Oxoniensis, perhaps recollecting the advice of Martial—*ride si sapiis*—personates his antagonist, and attacks him in an ironical Apology—But, as the public in general will never enter into the spirit of this trivial contest, it is better, Gentlemen, to put an end to your repartees, or confine them to the Chelmsford Chronicle.

31. *A Seasonable Address, from several Persons interested in the proposed Alteration of the Law regulating Entails; to the Noblemen and Gentlemen of North Britain; And to the Members of the British Parliament in general.* 8vo. Pr. 1s. Millar.

Notwithstanding all the pains taken by this ingenious author in favour of entails, we cannot retract the opinion we have given on that subject*. We think that in a commercial country, which Scotland is now aspiring to be, all entails are destructive, by locking up property in mortmain; that the perpetuating noble families by a perpetuation of their property is a slavish feudal principle, is prejudicial to honest industry, and tends to keep up that territorial tyranny which, till of late years, rendered the state of the commonalty of that country little better than that of the beasts who tilled their lands, and carried their burdens. We are far from being prepossessed against a farther regulation of the Scotch laws, which the author proposes; but we cannot agree with him that entails are countenanced by the entail of our crown. Writers of a certain cast are very apt to avail themselves of parallels between public and private property, as if the principles of one were applicable to those of the other; neither can we at all conceive that virtue and patriotism, either public or private, are attached to an ancient lineage, or a great estate.

* See vol. XX. p. 49.

32. *The History of Inland Navigations. Particularly those of the Duke of Bridgwater, in Lancashire and Cheshire; and the intended one promoted by Earl Gower and other Persons of Distinction in Staffordshire, Cheshire, and Derbyshire. Illustrated with Geographical Plans, shewing the Counties, Townships, and Villages through which these Navigations are carried, or intended to be. The Whole shewing the Utility and Importance of Inland Navigations.* 8vo. Pr. 2s. 6d. Lowndes.

We have already recommended this very interesting subject to the attention of the public *, and we have very little more to add to what we have there said, than that this pamphlet is adorned with two maps, the use of which, without farther explanation, must be unintelligible to ninety-nine readers out of a hundred; and that the editor has here reprinted from the public papers a variety of tracts relating to the projected works of inland navigation.

33. *The Adventures of Harriot Sprightly, a Lady of Pleasure.* 2 Vols. 12mo. Pr. 6s. Serjeant.

If a novel can be instructive or entertaining that is entirely destitute of sentiment, style, language, invention, and common sense, the author of this performance may, perhaps, lay claim to some merit: but if these are, in any degree, requisites in this species of writing, the readers of this production, if any there should be besides ourselves, will certainly join issue with us in pronouncing it *an impotent attempt towards indecency.*

34. *Quin's Jest; or, The Facetious Man's Pocket-Companion. Containing every Species of Wit, Humour, and Repartee. With a complete Collection of Epigrams, Bon-mots, &c. &c.* 12mo. Pr. 1s. 6d. Bladon.

It was reasonable to expect that the death of Mr. Quin would give birth to such a collection as that now before us: But we acknowledge ourselves a good deal disappointed in looking over this little production; for expecting to meet with the usual *bashful* regale of old jokes and worn-out conceits, we were not a little surprized to find the editor has really kept his word with the public, when he says in the introduction, 'The reader will be convinced, by the perusal of the following sheets, that the editor is so far from being a plagiarist, that few, if any, of the conceits in this performance ever before appeared in print.'

* See vol. XX. p. 390.

Curiosity will doubtless excite many to run over this performance, as Mr. Quin's reputation for saying good things was so universal. The present collector was, however, aware, that many of his bon-mots were of a very indelicate turn; and he therefore tells us, 'That at the same time that he does the strictest justice to the character of Mr. Quin as a humourist, and acknowledges he possessed as great a fund of genuine wit as any man that ever went before him, or perhaps any that will ever come after him; yet truth compels him at the same time to own, that many of his jokes and impromptus were indelicate and indecent; and that these the editor thought the duty he owed the public obliged him to suppress.' But notwithstanding his declaration, we cannot think he has scrupulously kept his word with the public in this respect, as in more places than one we meet with the Shandean stars—those asterisks of libidinous meaning.

ON the first appearance of our criticisms on Mr. Johnson's edition of Shakespeare, several gentlemen, alarmed, as they said, at an attack upon so celebrated a writer, sent us letters, some by way of caution, and others of criticism, in Mr. J.'s favour; but during the progress of our publication, most of them have been so candid as to retract what they wrote. On our own part, we sincerely declare that we have the greatest regard for Mr. J.'s personal merits as an author, though we own he disappointed our expectations as an editor.

We pretend only to an accidental merit in this species of criticism (which depends not upon opinion but facts); and so little ambitious are we of shining through the imperfections of another, that our criticisms would have been most readily at Mr. J.'s service, previous to his publication, if we could have had the least idea of his standing in need of any such assistance. We now proceed to take notice of the unretracted letters which have been sent us; which we shall endeavour to do in as full and as candid a manner as possible, without taking notice of such passages as, to more irascible critics than ourselves, might appear exceptionable.

One of those letter-writers signs himself J. Cameron, who is guilty of the very error which he pretends to censure in the Critical Reviewers. His reprehension of our criticism, in calling 'Care the death of each day's life,' is more applicable to Warburton who wrote, and Johnson who admitted, the note, which we found fault with, than to us: Our criticism stands upon its own bottom, without offering the least violence to Shakespeare's text.

Mr.

Mr. Cameron disapproves of our interpretation of the word *scale*, which he admits to signify *scatter*: 'But (says he), will it make sense in this place? I fancy not. Who talks of *scattering* a narrative or account (which is the meaning of *tale*)?' Our reader, possibly, has a sufficient specimen of Mr. Cameron's critical abilities from this passage. We can answer his question in the words of Virgil, *Spargere voces in vulgum*—a quotation so very a-propos, that we are tempted to think Shakespeare translated from it the speech of Menenius to the people. We shall therefore bid adieu to this gentleman, and leave him

—*querere conscius arma.*

Another correspondent signs himself Daniel Dabble. He finds fault with us in the following terms: 'This word (*viz. celebrity*) you say with great confidence, is of his own coining.' Indeed, Mr. Dabble, we neither spoke with great confidence, nor did we say that the word is of Mr. Johnson's coining. We only made some hesitation about the propriety of deriving it from the Latin word *celebritas*, and we again affirm that *celebritas* originally signified *frequentation*. We readily own, that in Latin it came to signify *renown*; but we are not a little doubtful whether, for that reason, *celebrity* ought to signify *renown* in English. We think our doubts the more warrantable, because though *celebritas viæ* signifies a *thronged road*, and *celebritas mihi odio est* signifies *I hate a crowd*, yet we should stare at an author who told us, that he hates the *celebrity of a road*, and the *celebrity of visitors*.

'That *celebritas* (continues Mr. Dabble) often signifies a crowd in Cicero is allowed; but perhaps the following passage, out of many more, will shew it not to do so always: *Ephesum ut venerim nosti, qui etiam mihi gratulatus es illius diei celebritatem, qua nihil me unquam delectavit magis.* Epist. ad Attic. lib. v. ep. 20. Surely this is not the *celebritas* he so often exclaims against.' Really, Mr. Dabble, we do not believe, that if you had searched through all the classics you could have stumbled upon a passage which points more directly than this against your own argument. Cicero is giving an account of a journey he made to take possession of his government of Cilicia, and says, that he never was so much pleased in his life as he was with the crowds who waited upon him at Ephesus, for which he had been already complimented by his friend Atticus; and then he proceeds to tell how well he was received in every place he stopt at during the rest of his journey. What is there more in this than if one of our judges on a circuit should write to his friend, Dear Sir, you cannot imagine how much I was pleased with the numer-

ous

ous appearance of gentlemen who attended the sheriff when he met me upon my entering the county, and when I opened my commission.

A gentleman who signs himself Eboracensis (whose letter has been published) and who is more ingenuous in his acknowledgments of the few merits we can boast of, than our other correspondents, finds fault with us for saying, that *in the northern counties of England, young frolicksome persons, who act madly or extravagantly, are called daft*: 'On the contrary (says Mr. Eboracensis) here in *Yorkshire*, a person is called *daft*, when (instead of acting madly or extravagantly) he is scarce able either to act or even speak at all—in a public company; insomuch, that here a *daft* or *sheepish* person are synonymous terms.' We are sorry we must differ from this gentleman in a point of fact, for such is the provincial signification of a word; and perhaps we were a little wanting in precision when our reference for the meaning of the word, in general, was to the northern counties of England. Neither shall we dispute that in the parts where Eboracensis lives the word *daft* may signify a *sheepish* person. We cannot, however, retract the meaning we have fixed to the word, and we insist that it is common in the northern parts of the island. We could, for what we advance, appeal to Mr. and Mrs. Ogilvie's trial, where the word occurs precisely in the sense we have given it.

The same writer censures us for saying, that 'the word *sheave* is corn *promiscuously* cut down, and lying *ravelled up biggledy-piggledy*, which the husbandman binds up into a bundle *before it is threshed out*.' We might here plead the diffidence and distrust of ourselves with which we ushered in this emendation; and we own ourselves not to be so conversant in agriculture as to attempt to vindicate its propriety. 'We always thought, says Mr. E. *sheaves* of corn were so far from answering this description, that, in fact, they usually consist of corn cut down *regularly* and *immediately* bound up, in order to *prevent* its lying *ravelled up biggledy-piggledy*.' Mr. Eboracensis's observation very possibly is right, and yet we cannot help saying, that we have heard of cutting down corn by a scythe, and that under such an operation it does lie *higgledy-piggledy*, and so is bound up and threshed out by the husbandman.

Such are the only objections we have hitherto met with, that can bear the view of the public. All the great lines of our criticisms on Mr. J.'s Shakespeare stand untouched and unimpeached, notwithstanding the respectable names in literature of those who have, in a manner, made themselves parties in its publication, and who, as well as himself, are therefore interested in detecting any mistakes we may have advanced.